NATIONAL OPEN UNIVERSITY OF
NIGERIA

SCHOOL OF ARS AND SOCIAL SCIENCES

COURSE CODE: ARA056

COURSE TITLE: ARABIC RHETORIC I (*AL-BAYĀN*)

COURSE GUIDE

ARA 056: ARABIC RHETORIC I (*AL-BAYĀN*)

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Introduction

ARA056: Arabic Rhetorics I (*Al-Bayān*) is a two-unit course to be taken by student of Diploma in Arabic and Islamic Studies programme of the National Open University of Nigeria. The course exposes students to the aspect of communication and expression of Arabic Language that reflects the culture and civilization of the speakers of that language.

We have broken the course into fourteen units. In a simple and clear style each unit serves as an effective key with which you will be able to open discussion on the topic. Further more we brought simplified varieties of example in prose, especially related verses of the *Qur'ān* and poetry. Hence, after this course, the distant student will be very familiar with Arabic expressions in both primary and secondary meanings.

Course Aims

This course contains 14 units with each unit stating clearly its objectives. However, the course has its overall aims which include :

- Understanding the concept of *al-Balāgha*h and its significance
- Ability to comprehend the evolution of *al-Balāghah*
- Appreciation of rhetoric as an important aspect of language
- Knowledge of early Arabic Rhetoricians and their contributions to the science of *Balāghah*
- Understanding the concept of *al- Bayān*
- Comprehension of the ways by which Arabs express their thoughts and feelings.

Course Objectives

We have packaged this course in such a way that it will give students the proper grasp of this core aspect of Arabic Language. It is our hope that after a thorough study of this course, you will be able to:

- evaluate words and expressions that are used in different contexts .
- Judge the appropriateness of speeches delivered in Arabic to their intended meaning or message.
- Compose fluently in Arabic language with appropriate words that fit the context.

Working through this Course

To complete this course, you are required to read the fourteen study units compartmentalized in five Modules. It is mandatory that you work through all if you wish to enhance your competence and good standing in writing and interactions in Arabic language and read recommended books and other materials provided by the National Open University of Nigeria(NOUN).

Each unit contains self-assessment exercise and at some points in the course , you are required to submit assignments for assessment purpose. At the end of this course is a final examination. You will find below list of all components of the course and what expected to be done

Course Materials

The main components of this course are :
1.0 Course Guide
2.0 Unit Components of Study Modules
3.0 Text-books
4.0 Assignments
5.0 Presentation Schedule

Study Units
Module 1
Unit 1: The Evolution of *al-Balāgha* and Contributions of Early Arabic Rhetoricians
Unit 2: *Al-Bayān* and Its' Components
Unit 3: Kinds of at-Tashbīh and Concept of *Haqīqah* and *Majāz*

Module 2
Unit 1 : *al- Isti'ārah* and its Components
Unit 2 : The Classes of *al-Majāz* and *al-Kināyah*

Module 3 Concluding Remarks
Unit 1: Concluding Remarks 1: Classical Scholarship and *Ilmu 'l-Balagha*
Unit 2: Concluding Remarks II: Significance of *Ilmu 'L-Balāghah*

Unit 3: Glossary of Arabic Rhetorics

Textbooks and References

These books and reading materials are contained in the reference sections at theend of each unit. Try to get these books and read them so that you can widen your horizon .

Abubakre, R.D. (1989) *Bayān in Arabic Rhetoric: An analysis of the core of Balagha*. Ibadan: Intec Printer Limited.

Jārim, 'Ali et al(1961): *al-Balāgha-l-wādiha*. Cairo: Dār-ul-Ma'ārif

Hasan Muhammad (1975) *Asrāru-l-Bāyān*. Cairo.

As-Sakkākī Yusuf (1983) *Miftāhu'l-'Ulūm*.Beirut: Dārul-Kutu

Ibn 'Abdi Rabbīh (1935) *al-'iqdul-farīd.* Cairo:Dar-l-Ma'rif

Lawal, A.I. (1989) '*Rhetoric (al-Balagha)* in Arabic and Yoruba: A preliminary survey'. *LASU;* Journal of Humanities. Lagos: Kola Okanlawon Publishers Ltd.

Abdul-Raof, Hussein (2006). *Arabic Rhetoric.A Pragmatic Analysis*. London & New York: Routledge.

Cuddon, J. A (1979). *A Dictionary of Literary Terms*- Penguin Reference. Harmondsworth: Penguin Books.

EAL (1998)- *Encyclopaedia of Arabic Literature* (Eds), Julie. S. Meisami and P. Starkey, 2 vols (London & New York).

Jārim, ʻAli and Amin, Mustafā (1961), *al-Balāgha al-wādiha*, 15th edition, Cairo.

Majāzi, Ahmad al-Sayyid (1424AH/2005CE), *al-Manhal al-sāfi fi l-balāghah al-ʻArabiyyah*, Cairo: *al-Shurūq*.

Musawi, Muhsin J. al- (2001). "Arabic Rhetoric", in Thomas O. Sloane (Ed.), *Oxford Encyclopaedia of Rhetoric*, Oxford: pp. 29-33.

Qazwini, al-Khatib (1402AH/1982CE), *al-Idāh fi ʻulum al-balāgha*, Cairo: ʻAli Subayh & Sons.

Sādiq, ʻAbd al-Ridā (1395AH/1975CE) Editor, *al-Balāgha*, 4th edition, Baghdad: Ministry of Education.

Abdul-Raof, Hussein(2006). *Arabic Rhetoric. A Pragmatic Analysis*. London & New

York: Routledge, in *Middle Eastern Literatures*.

Struever, Nancy S. (2009). *The History of Rhetoric and the Rhetoric of History*, Surrey, Burlington, VT: Ashgate.

Wahbah, Magdi (1974). *Muʻjam mustalahāt l-adab* (A Dictionary of Literary Terms). Beirut: Libraire Du Liban.

Assessment Exercises

There are three types of assssments in the course.1- the self assessment exercises, 2- tutor-marked assignment and 3- the written examinations.

You will find the Self - Assessment Exercises after several sub-section of the Units Main Contents. It is advisable you attempt all of them because they measure your level of understanding the topics discussed; and they will assist you in doing well in the Tutor Marked Assignments and the final examination.

Tutor-Marked Assignments

Just know that at the end of every unit there are some tutor-marked assignments.

You will be required to do four of them. It is important that you do do and submit them for assessment.in accordance with the given deadlines. Your tutor will assess the four assignments and select the best three which will constitute 30% of your final grade.

At the end of the course, you will need to sit for a final three hour examination.

This also represents 70% of your total course mark.

Final Examination and Grading

The final examination will be a test of three hours. All areas of the course will be examined. Find time to read the unit all over before your examination. The final examination will attract 70% of the total course grade. The examination will consist of questions, which reflect the kinds of self assessment exercises and tutor marked assignment you have previously encountered. And all aspects of the course will be assessed .You should use the time between completing the last unit, and taking the examination to revise the entire course .

Course Marking Scheme

The following table lays out how the actual course mark allocation is broken down.

Assessment	Marks
Assignment	Four assignments, best three marks of the four count at 30% of course marks
Final Examination	70% of overall course marks
Total	100% of course marks.

Presentation Schedule

The presentation schedule in this Course Guide gives you the important dates for the completion of tutor-marked assignments and attending tutorial. Remember, you are required to submit all your assignments in good time, and guard against late submission.

Below please find the Course Overview and Presentation Schedule

Unit	**Title of Work**	**Weeks Activity**	**Assessments**
	Course Guide	Week1	
Module1: Origin of Ilmu `l-Badī‘			
1	The Evolution of *al-Balāgha* an Contributions of Early Arabic Rhetoricians	Week 2	
2	*al-Bayān* and Its' Components	Week 3	TMA I
3	Kinds of *at-Tashbīh* and Concept of *Haqīqah* and *Majāz*	Week 4	
Module2:			
4	*al- Isti‘ārah* and its Components	Week 5	TMA 2

5	The Classes of *al-Majāz* and *al-Kināyah*	Week 6	
	Module3: Peroration		
6	Concluding Remarks I	Week 7	TMA 3
7	Concluding Remarks 2	Week 8	
8	Glossary of Arabic Rhetorics	Week 9	TMA 4
	Total	Week 10	
	Revision	Week11	
	Examination	Week12	

How to get most from this course

In distance learning, the study unit replaces the university lecturer. You can read and work through specially designed study materials at your own pace, and at a time and place that suits you best. Think of it, as reading the lecture instead of listening to lecturer. In the same way that a lecturer might set you some exercises, the study units provide exercises for you to do at appropriate points.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is set of learning objectives. These objectives let you know what you should be able to do when you have finished the units. If you make a habit of ensuring you achieve the objectives, you will improve your chances of passing this course. The main body of the units contains the required topics, read them as many times as possible; then consult recommended reference on it.

Reading section

Remember that your tutor's job is to help you. When you need help, don't hesitate to call and ask your tutor to provide it.

1. Read this course thoroughly
2. Organize a study schedule. Refer to the 'course overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you choose to adopt, you should decide on and write in your own dates for working on each unit.
3. Once you have created your own study schedule, do everything you can to stick to it. The major reason for students' failure is that they lag behind with their course work. If you get into difficulties with your schedule, please let your tutor know before it is too late for help.
4. Turn to unit 1 and read the introduction and the objectives for the unit.
5. Assemble the study materials. Information about what you read in each unit is given in the "overview" at the beginning of each unit.

6. Work through the unit as arranged to provide a sequence for you to follow. As you work through the unit, you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.
7. Review the objectives for each study unit to confirm that you have achieved them. If you are not sure about any of the objectives, review the study material or consult your tutor.
8. When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
9. When you have submitted an assignment for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to you tutor's comments, both on the tutor marked assignment form and also on what is written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.
10. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the course guide).

Facilitator/tutors and tutorials

Your tutor will mark and comment on your assignment, keep a close watch on your progress and on any difficulties you might encounter. He will also provide assistance to you during the course. You must mail you tutor-marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by him and returned to you as soon as possible.

Do not hesitate to contact you tutor if:

- You do not understand any part of the study units or assigned readings.
- You have difficulty with the self-assessment exercises.
- You have a question or problems with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You try your best to attend the tutorials. This is the only chance to have face t o face contact with your tutor and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain maximum benefit from the course tutorials, prepare a questions list before attending them. You will learn a lot from participating in discussion actively.

Summary/Conclusion

ARA056 intends to introduce you to Arabic rhetoric. It exposes students to various aspects of communication and expression of Arabic Language. Arabic rhetorical discourse was influenced and partly shaped by the dogma of the

inimitability of the *Qur'ān* and the problem of correct interpretation of figurative, elliptical, or any other obliquely referential language in the scripture. You are expected to comprehend the topics in the Course. This will enable you to improve your reading ability and have competence of adapting some styles into your own Arabic writings. Upon completing this course you will be able to comprend the degree of eloquence that the *Qur'ān* constituted as the miracle that proved the prophethood of Muhammad, fully comprehend the intended messages of poetry and skillful writing of prose writers, adapt word order, word use, use of metaphors and figures of speech in order to enhance your competence in speech and writing of Arabic.

We wish you success in the course and hope that you will find it interesting.

COURSE MATERIAL

ARA 056:
ARABIC RHETORIC I *(Al-Bayān*)

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MODULE 1: AL- BAYĀN الوحدة الأولـى : البيان

Unit 1: The Evolution of *Al-Balāgha*h and Contributions of Early Arabic Rhetorician
Unit 2: *Al-Bayān* and its Components
Unit 3: Kinds of *Tashbīh* and Concept of *Haqīqah* and *Majāz*

UNIT 1: THE EVOLUTION OF *AL-BALĀGHA*H AND CONTRIBUTIONS OF EARLY ARABIC RHETORICIAN

CONTENT

1.0 Introduction
2.0 Objectives
3.0 Main Content
3.1 Definition of *Al-Balāgha*h
3.2 Evolution of Al-*Balāgha*h
3.3 Contributions of Early Arabic Rhetoricians
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

Speech is one of the characteristics that place man above other animals while rhetoric reflects the depth of culture and civilization of the speaker of a language. In this unit, you will learn the evolution of Arabic rhetoric (*al-Balāghah*) and the contributions of early Arabic scholars to the art of Arabic rhetoric.

2.0 OBJECTIVES

At the end of this unit student should be able to:

- Analyse the concept of *al-Balāgha* and its importance
- Trace the origin of *al-Balāgha*
- Appreciate rhetoric as an important aspect of language
- The importance of the *Qur'ān* to the development of Arabic rhetoric
- Know some early scholars and their contributions to the science of *Balāghah*

3.0 MAIN CONTENT

3.1: Definition of *Al-Balāgha*h

*Al-Balāgha*h (Arabic Rhetoric), has been defined as the art of using languages as to persuade or influence others. Columbia Encyclopedia defines rhetoric as the "the art of swaying an audience by eloquent speech". Webster's New Encyclopedia

Dictionary defines rhetoric as “the art of speaking or writing effectively. In Arabic, the word *al-Balāghah* is derived from the root verb *balagha* meaning “to reach, to attain, to arrive at or to get to; and etymologically it interprets the art of reaching the utmost perfection in the style and context of a composition. A*l-Balāgha* is therefore, a science that deals with clarity, correctness and beauty in Arabic writing and oral expression..

In *Nahw* (Grammar), as we are concerned with the correctness and grammaticality of a text, we are in al-*Balāgha* concerned with the contextual and appropriateness of a text.

3.2 Evolution of *al-Balāghah*

A*l-Balāghah* (Arabic Rhetoric) was not known as an independent branch of knowledge until the Ummayad period although what reached us from their literary bequest showed their eloquence. Such has been phrases which were marked by terseness, striking metaphors and similes and sometimes by rhyme (*saj*). Their poets used to gather at the *Ukāz* market, where they displayed their poetical talents through the appraisal of the literary work of a poet among others, the best poet of the time used to be chosen. This act was later developed to what is known today as Arabic literary criticisms.

The Holy *Qur’ān* indicates the extent of the eloquence of the Arabs thus:

وَ مِنَ النَّاس مَن يُعجِبُكَ قَولُهُ فِي الحَيَاةِ الدُّنيَا

“there is type of man whose speech about this world’s life may dazzle you’ (Q2: 204)

فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حداد

“When the fear is past, they will smite you with sharp tongues”

The *Qur’ān* which was revealed in a magnificent rhetorical style played significant role in the evolution of ***‘****ilmu `l-balāghah***.** The Arabs on seeing the pattern of the revelation of the *Qur’ān* claimed that they could produce a similar literary piece of its type. This claims made the Holy *Qur’ān* to challenge them to produce the like of it, one that would be as rich as it, in style and rhetorical meaning.

The Quran says:

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ

“And if ye are in doubt as to what We have revealed from time to time to Our Servant, then produce a Sūra like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true

However, the Arabs with all their arts of eloquence and oratory failed to do so as the *Qur’ān* prophesized here

قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

"Say: If the whole of mankind and Jinns were to gather together to produce the like of this Qur'ān, they could not produce the like thereof, even if they backed up each other with help and support.

As a result of the total failure of mankind to respond positively to this challenge, the *Qur'ān* is regarded as containing the unique structural styles of any writing of Arabic to date. Abū Hilāl 'al Askarī (1320) says:

"The most worthy of knowledge to undertake and the best of it to be preserved after realization of Allah whose praise is sublime-is the study *al- Balāghah* and knowledge of *faṣāhah* through which the inimitability of the Book of Allah, the most exalted is affirmed

Abu Ubaydah was asked by one Ibrahim bn Ismā'īl al-Kitāb to comment on the verse which says

طَلعُهَا كَأنَّه رُؤوسُ الشَّياطِين

"The shoots of its fruits stalks are like the heads of the devils"

The question was justified by the fact that nobody had ever seen the heads of the devil to which the shoots of the fruit stalks was compared. So, Abu Ubaydah replied that Allah speaks in this verse to the Arabs according to their usage. He then buttressed his claim with a pre-Islamic poetic verse of Imru'l Qays

أ َيَقتُلنِي وَالمَشرَفِي مَضَاجِعِي وَمَسنُونَةٍ زُرقٍ كَأنيَابِ اَغوَال

"Would he kill me while my bed flow too was protected by the sword and my sharpened lance, which is like fangs of the ghouls (masquerade)."

In this poetic verse, Imru'l Qays compared the edges of his lance with the fangs of the ghouls though he was quite aware that no one had ever seen a masquerade or its fangs. It was effectively used by the poet for aesthetic effect. This incidence between Abū Ubaydah and Ibrahim made the Arab scholars to write books to explain some allegorical expressions in the *Qur'ān.*

3.3 Contributions of Early Arabic Rhetorician

Ibn al-Mu'tazz (249-296 A.H./863-908 C.E) His full name was Abū Abbās Abdullah bn al-Mu'tazz bn Mutawakkil. He devoted his life time to literary studies in education and he learnt under some erudite scholars. His book titled *Kitāb-al-badī'* was written in 247 AH/887 CE at the age of twenty seven and was published by Kraschowky in 1935 and was later published in Egypt in 1945. This book contains interesting materials for study of the characteristics of belles- letters in the ninth century (Ignatius K/1933:14). Sanni (1991:7) stated that Ibn al-Mu'tazz demonstrated that new generation of poets who exhibited special fascination with the rhetorical schemata, had not in fact created them but had only indulged themselves in an

extravagant waste of the artistic devices which older works had used judiciously, and more significantly, to show that some of these devices may in fact be illustrated from the *Qur'ān* and the *Hadīth*.

Al- Qudāmah bn Ja'far (275-338 A.H./888-98 C.E.) He was famous writer who authored *Naqdu `sh-Shi 'r* (poetry criticisms) and *Naqdu 'n-Nathr* (prose criticisms). He was the person that classified Arabic rhetoric into twenty divisions, which Ibn Mu'tazz did not attempt. He became famous for evolving a number of poetic techniques and remedying some poetic standards except that his book has less impact in the annals of literary criticisms.

Abu Hilāl al-'Askarī(D.395 A.H.)

He authored many scholarly books among which is *Kitāb-Sinā'atayn*. This book deals with prose and poetry. Concerning its richness in content, a translation of what a poet says on his poetry is as follows:

> The best book I have ever read is that of al-'Askarī, the father of Hilāl
> Even if I made an army in commander I would not have fought
> save with questions.
> Surely people have been conquered and they took patient for the
> point of spear.
> (Hamid:13)

Abū Hilāl also treated in this book *al- Isti'ārah* and *Kināyah* along with other branches of *al-Balāghah*. He was also the first to compile the two concepts of versification and prosification into one for the purpose of theoretical classification (Al-'Askari 1984:237)

Imām Abdul Qāhir al-Jurjānī (471 A.H.) His full name is Abubakr bn Abdul Qāhir **bn** Abd-ar-Rahmān al-Jurjānī. He authored several grammatical works, He also wrote two books, which have become standard in the sphere of Arabic rhetoric. These are: *Dalā'il al-'Ijāz* and *Asrār al-Balāgha*. The first was which is to prove that the rhetoric style of *Qur'ān* is inimitable and in reality it is very subtle theory of syntactic stylistics. In it, he investigates what kind of delicate change in meaning are affected by the order of words, syntactic and synthetic expression, augmentative particles etc. (al-Jurjānī ed. Ritter H:60)

The second book *Asrār al-Balāghah* contains essentially his teaching on simile (at-*Tashbīh*) and analogy(*at-Tamthīl*). Al-Jurjānī has been recognised by many Arab rhetorician as one who itemized two branches of the Arabic rhetoric namely *'ilmu `l-Bayān* and *Ilmu `l-Ma'āni* and in his which is *Dalā'il al-'Ijāz* and *Ilmu `l-Bayān* is the subject matter of his *Asrār al-Balāgha*

As-Sakkākī(554-262 A.H.) He was an eminent scholar, well read in other sciences. He has to his credit a book known as *Miftāh-al-Ulūm* which comprises twelve different aspects of Arabic knowledge and distinguished the first part by identification and definition of technical terms of Arabic rhetoric and its division into three classes; *al-Ma'ānī*, *al-Bayān* and *al-Badī'*. Hence the evolution of the traditional Arabic rhetoric reached its zenith with his work.

Az-Zamakhshsharī : was an extremely intelligent person, quick witted. His popular work known as *al-Khashshāf 'an haqā'iq at -Tanzīl* which was compiled in 538 A.H. made him to become a fore runner in Quranic exegesis, Hadith, Grammar, Linguistic and rhetoric. His other work on rhetoric is *'Asās-al-Balāgha* (principles of Eloquence).

Self Assessment Exercise

1. Discuss the evolution of *al- Balāghah*
2. Why has Jurjani been recognised by many Arab rhetoricians
3. Write notes on the scholar who classified Rhetorics into twenty divisions?

.

4. Who is Az-Zamakhshsharī, mention two of his works that relate to Arabic Rhetoric.

4.0 CONCLUSION

We can conclude this Unit by saying:

- *Al- Balāghah* is as old as Arabic language
- Science of *al- Balāgha* is important for the correct understanding of the *Qur'ān*
- Imām Abdu `l-Qāhir al-Jurjānī (471 A.H.), As-Sakkākī(554-262 A.H.) and Az-Zamakhshsharī were some early Arab rhetoricians who founded *Ilmu `l-Balaghah.*

6.0 SUMMARY

In this unit , *Ilmu `l-Balaghah* has been defined. It has been shown that *al-Balāgha* is a vital aspect of Arabic language and that *al- Balāgha* was introduced purposely for the understanding and appreciation of the unique structural style of the *Qur'ān*. It has also been shown that *al- Balāgha* will remain a distinguished subject as long as there is need to grasp the full knowledge of the *Qur'ān* and to read Arabic literary genres both old and new.

6.0 TUTOR-MARKED ASSIGNMENT

1. Define word *al-Balāgha* and expatiate on your definition briefly.
2. Elucidate on the importance of '*ilm-Balāgha* to the study of the Holy

Qur'ān .

3. Write a short bio data of the following scholars and their contributions to the evolution and development of Arabic rhetoric:
   Abdul Qāhir Al-Jurjāni , as-Sakākī and Ibn al-Mu'tazz

7.0 REFERENCE/FURTHER READING

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UNIT 2 *AL-BAYĀN* AND ITS' COMPONENTS

CONTENT

1.0 Introduction
2.0 Objectives
3.0 Main Content
3.1. *Al-Bayān* and Its' Components
3.2 The Concept of *Al-Bayān*
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

This unit clarifies two terms which are very important. In fact they are closely connected because they both qualify the same object (the speech) in Arabic language; *al-Fasāhah* and *al -Balāghah.* The unit also explains *Al- Bayān* which basically means lucidity, distinctiveness, art of expressing and clarifying thought in writng and speeches. Therefore, the unit deals with introduction to *Al- Bayān* ,its components and the treatment of a component that is *al-Tashbīh* .

2.0 Objectives

At the end of this unit, you should be able to

- Define and explain the concept of *al-Fasāhah* and *al -Balāgha*
- Describe when and who qualifies to be described as *faṣīħ* and *balīgh*
- analyse the concept of *Al- Bayān*
- explain the components of Arabic rhetoric and *Al- Bayān* .

3.0 MAIN CONTENT

3.1 Al-Bayān and its' Components

3.1.1 The concept of *al-Faṣāhah* and *al –Balāgha*

Al-Faṣāhah literally means clarity or clearness. The Arabs say;

Afṣaħa `ṣ-Ṣubh (the morning has been bright); when it is clear

وافصح الطفل في منطقة (the child speech is clear) when the words are manifest.

The word *al-balāgha*h literally means reaching or attaining the greater height. The Arabs say:

بَلغَ المُسافِرُون َالمَدِينَة

(the travelers reached the city) when they reached there.

And they say: **بَلغتُ غَايتِي**

(I reached my peak) when I got there

However, the term *al-Balāghah* is a verbal noun derived from Arabic word *balagha*. The word was originally used to describe an oratory power in a *khatīb* (orator/speaker). It is the science of eloquence which suggests reaching a target from the source. The target of a speaker or a writer is perhaps tobe articulate, to command good language and of course to be persuasive enough to reach his audience.

فَصَاحَة الكَلِمَة

The Eloquence of a Word

A word is considered eloquent when it is free from the following three blemishes: :

تنافر الكلمة cluster of consonants

غرابة اللفظ strangeness of sound

- **مخالفة القياس** Non conformity with Arabic etymological rules

تَنَافُرُ ٱلكَلِمَة:Cluster of consonants appear in a word that contains consonants of the same sound or very close articulation because the pronunciation of the word will be very difficult, whereas an eloquent word should be very light and easy to pronounce. For example:

الهُعْخُع meaning shrub eaten by camels, is very difficult to pronounce because it contains three consonants of the same articulation or they are all glottal sounds. ه, ع and خ have very close places of articulation which makes it very difficult to articulate.

Using : العشب.

which also means grass instead of

الهُعْخُع

Will be considered more eloquent.

غَرَابَةُ ٱللَّفْظِ : Strange words

These are words which are no more in use or a word of ancient time whose meaning is very difficult to comprehend and is not easy to search for the real meaning is intended of it.

For example:

اِفْرَنْقَعَ means **انْصَرَفَ** depart

تَكَأكَأ (to gather) has the same meaning with اجْتَمعَ.

Also, الطَحَمَ . means اشْتَدَّ (to be hard).

All these words :

افرنقع ؛ تكأكأ and الطحم

are strange words which are no more in use. The former can be easily understood.

- مُخَالَفَةُ ٱلقِيَاس

This happens when the etymological rules are not followed in the formation of a particular word concerned. For example the word بوقات is used as broken plural for بوق in the following poetical line of al-Mutannabī

وَإِنْ يَكُ بَعضُ النَّاسِ سَيفًا لِدَولَةٍ فَفِي النَّاسِ بُوقَاتٌ لَهَا وَطُبُولٌ

If some people are sword to a government
people will become whistle and drum for it

According to the etymological rule, the broken plural for
بُوقٌ is ابْوَاقٌ
The word does not conform to etymological rule.

A speaker is said to be eloquent when he has succeeded in swaying his audience with his speech. It is ability to use plan, unornamented, and proper words in his expression. In a nutshell the speaker should refrain from the act of using artificial ornamentation and verbal jugglery.

3.2 The concept of *Al- Bayān*

Arabic rhetoric comprises of three main branches that is:
(*al-Bayān ,al-Ma'āni and al-Badī'*)

Al-Bayān is the first of the three main branches that mean elocution, lucidity and distinctiveness. It is an art of attaining elucidation and clarification of thoughts, in expressions and speeches.

R..D. Abubakre refers to it as a body of knowledge which enables the user to express his mind in different structures which vary as to clarity in expressing the intended meaning.

The Holy *Qur'ān* says:

الرَّحْمَـٰنُ عَلَّمَ الْقُرْآنَ خَلَقَ الْإِنسَانَ عَلَّمَهُ الْبَيَانَ

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ النَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

(Allah) Most Gracious!
It is He Who has taught the Qur'ān
He has created man
He has taught him speech (and intelligence).
The sun and the moon follow courses (exactly) computed;
And the herbs and the trees - both (alike) bow in adoration.(55:1-5)

Allah also said:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims. (Q16:89).

Ibn Mu'tazz described *al-Bayān* as the interpreter of the heart, polisher of the mind and the dispeller of doubt.

Ibn Abd Rabbīh said "the soul is the pillar of the body, knowledge is the pillar of the soul and *al-bayān* is the pillar of knowledge. *Al-Bayān* teaches us how to do away with unnecessary complication in our expression.

Al-Bayān comprises of five sub-topics:

(1) *At-Tashbīh*
(2) (Simile)
(3) *al-Isti'ārah* (Metaphor)
(4) *al-Majāz al-Mursal* (figure of Speech) *Majāz al-'Aqlī* (Mental Figure)
(5) *al- Kināyah* (Metonymy).

At-Tashbīh

The word *At-Tashbīh* is a verbal noun (*maşdar*) derived from the verb *shabbaha* which means to resemble. According to Abubakre (1989) its root verb is *shabiha* . In rhetorical usage it is to relate a concept of similarity shared by two objects or notions with intent to focus on this common feature to the exclusion of other consideration.

At-Tashbīh contains the following four parts:

(i) **المشبّه** The object or notion being compared

(ii) **المشبّه به** The object or notion to which comparism is being made.

(iii) **وجه الشّبه** The feature of comparison.

(iv) **آداة التشبيه** The particle of *al-Tashbīh*

Al-Barūdī said:

وَالدَّهرُ كَالبَحرِ لاَيَنفَكُّ ذَاكَدَرٍ # وَإنّمَا صَفوَهُ بَينَ الوَرَى لَمَعٌ

Time is like a river which does not stop being turbid it is ever being pure for mankind is a luster.

Ad-dahr (time) in the above poem is *Mushabbah* while *al-bahr* (river) *is mushabbah bih.* Then *Kaf* is *Adāt – Tashbih* and *la yanfak dha kadarin*, is *wajhu-sh-shabah* .

When the parts of *tashbīh* complete in a sentence it is called *at-Tashbīh al-Mursal*

Another poet said:

إذَا نِلتُ مِنكَ الوُدَّ فَالمَالُ هَيِّنٌ # وَكُلُّ الَّذِى فَوْقَ التُّرَابِ تُرَابٌ

If I win your love then, money is contempted.
And everything on the earth is dust.

Here the poet compared *kullu ladhī fawqa `t-Turāb* (every thing on the earth) to *Tarāb* (dust), the particle *adāt-Tashbīh* and aspect of resemblance *wajhu-sh-shabah* are dropped. Therefore, it is called *al-tashbīhu `l-Balīqh* (complex simile). The aspect of resemblance is supposed to be worthlessness (*in'*i*dāmu `l-qīmat).*

The purpose of using *al-Tashbīh*.

There are various objectives of using ***Tashbīh***. Among them are as follow:

- **بَيَانُ اِمكَانِ الْمُشَبَّه** Explanation of the possibility of two apparently contradictory things

One poet said:

اَنْتَ كَالشَّمسِ تَبعُدُ أنْ تَسَامِى وَيَدنُوُ مِنهَا النُورُ وَالشُّعَاعُ

You are like sunlight which is far but
its light and ray are so close to the people

- **بَيانُ حَالِهِ** Explanation of the situation of like object being compared

Al-Nābighah said:

كَأَنَّكَ شَمسٌ وَالْمُلُوكُ كَوَاكِبٌ إذَا طَلَعَت لَم يَبدُ مِنهُنَّ كَوكَبٌ

You are like sun and other kings are stars;
when the sun rises we hardly see the star.

The poet here likens all the kings to star while likening his patron to the sun whichdwarf the status of all the stars by its appearance. He then enhances and elucidatesthe status of his patron in contrast with the stars which are insignificant when compared to the sun.

- بَيَانُ مِقدَارِ حَالِهِ Elucidation of the limitation of the power or weakness given the object being compared

A poet said*:*

فِيهَا اثْنَتَانِ وَاَرْبَعُونَ حَلُوبَةً # سُودًا كَخَا فِيَةِ الْغُرَابِ الْأَسْحُمِ

There are forty-two she- camels
As black as the underfoot of a black crow.

- **تَقريرُحَالِهِ** Confirmation or establishment of the permanence of the condition of the object compared.

The poet says*:*

إنَّ الْقُلُوبَ إذَاتَنَافَرَ وُدُّهَا مِثْلَ الزُّجَاجَةِ كَسْرُهَا لَايُجْبَرُ

When there is an aversion of love in any heart,
it is like the broken of glass which is un-amendable.

- **التَّزْيِينُ** This is for the purpose of beautification.
- **التَّقْبِيحُ** for the purpose of disfigurement. This is to disfigure the object being compared for example: - a poet says:

وَاِذَا اَشَارَ مُحَدِّثًا فَكَأَنَّهُ قِرْدٌ يُقَهْقِهُ اَوْ عَجُوزٌتَلَطَّمَ

When he speaks he appears like a monkey
that laugh extra-ordinarily or like an old man.

Self Assessment Exercises

1. Explain why the words underlined cannot be considered eloquent

- رب جفنة مثعنجرة وطعنه مسحنقرة تبقى غدا بأنقرة

- فلان على سصاصا ه (عجله) من امره
- هذا فلان ثوروي (نسبة الى الثورة)
- هذا رجل عفضج (صلب قوي)
- احرنجمت (اجتمعت) السيارات فى الميدان

2. Explain *al-Bayān* in Arabic literary tradition
3. "*al-Bayān* has been accorded with no less degree of importance by the earliest scholars of Arabic and Islamic studies". Discuss
4. What is *at-Tashbīh* and explain its four elements.
5. Mention four out of the purposes of *at-Tashbīh*.

4.0 CONCLUSION

We hereby conclude from the foregoing that :

Eloquence of a word, sentence and the speaker are very important for effective communication between the speaker and the audience.

The term *AL- FAŞĀHAH* connotes clarity of expression as a result of clarity of letters and words.

The word *AL-BALĀGHAH* means reaching or attaining the greater height in speech, poetry or prose.

Arabic rhetoric comprises of three main branches that is (*al-Bayān ,al-Ma'āni* and *al-Badī').*

Al-Bayān is one of the three main branches of Arabic Rhetoric. It means elocution, lucidity. Ilmu `l-Bayān is therefore the by which clarity of thought and clearness of expression examined or attained.

Al-Bayān comprises of five sub topics namely; *At-Tashbīh* (Simile), *al-Isti 'ārah* (Metaphor), *al-Majāz al-Mursal* (figure of Speech) *Majāz al-'Aqlī* Mental Figure and *al- Kināyah* (Metonymy).

The word *At-Tashbīh* in rhetorical usage is a concept of similarity shared by two objects or notions. *At-Tashbīh* contains the following four parts: المشبّه The object or notion being compared; المشبّه به The object or notion to which comparism is being made; وجه الشّبه The feature of comparison; آداة التشبيه The particle of *al-Tashbīh*.

The various objectives of using *Tashbīh* include: **تَقريرُحَالِهِ ; بَيَانُ حَالِهِ ; بَيَانُ اِمكَان الْمُشَبَّه**

التَّقْبيحُ ;التَّزْيِينُ

5.0 SUMMARY

This Unit defines *al-Bayān* segment of the Art of Rhetoric in the Arabic Language. It defines the significance of the topic and elucidates its three components i.e. Bayān, Balāghah, and Fasāhah of words and expressions. Copious examples from the *Qur'ān* and Arabic poetical verses and prose are given as illustrations. Self assessment exercises provide avenue to test comprehension and composition. Tutor

Marked assignments are also given four of which you will attempt and the best three maks will constitute thirty percent of your total grade.

6.0 TUTOR-MARKED ASSIGNMENT

1. When can a word be considered eloquent?
2. Explain the concept of *al-Bayān*.
3. Explain the objectives of using at-Tashbīh in an expression
4. With examples explain the element of at-Tashbīh in Arabic rhetoric.

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UNIT 3 KINDS OF *TASHBĪH* AHD CONCEPT OF *HAQĪQAH* AND *MAJĀZ*

CONTENT

1.0 Introduction
2.0 Objectives
3.0 Main Content
3.1 Kinds of *Tashbīh* and Concept of *Haqīqah* and *Majāz*
3.2 *At-Tashbīh* Based on Perception
3.3 Concept of *Haqīqah* and *Majāz*
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

In the Unit Two, you learnt the four parts of *Tashbīh* namely: المشبّه, المشبّه به , وجه الشّبه , and آداة التشبيه . If these linguistic instruments are expressed in a structure of simile or dropped, it has its implication of which you will learn in this unit. Further more, words are either used for direct meaning or indirect meaning. This unit also intends to familiarize you with what the semantic notion implied.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Analyse the various kinds of *al- Tashbīh*
- Identify each of the kinds of *al- Tashbīh*
- Give examples of each of the kinds of *al- Tashbīh*
- Identify of the kinds of *al- Tashbīh.*
- Explain the words *al-Haqīqah* and *al-Majāz* with examples

3.0 MAIN CONTENT

3.1 Kinds of tashbīh and concept of *haqīqah* and *majāz*

We have various kinds of ***al- Tashbīh*** namely :

1.-التشبيه المرسل 2.-التشبيه المفصل 3.-التشبيه المجمل 4.-التشبيه المؤكد

5-التشبيه البليغ 6.-التشبيه التمثيل 7- التشبيه المرسل

التشبيه المرسل

This is a free simile where the particle of *Tashbih* is mentioned e.g

إِنَّكَ كَالْمَطَرِ فِى ٱلْجُودِ (You are like rain in gift)

التشبيه المفصل

This is a simile whereby the aspect of resemblance (*wajhu-sh-shabah*) is mentioned e.g.

اَخْلاَقتُكَ كَالنَّسِيم فِى الرّقةِ Your conduct is like the breeze in gentleness

التَّشْبيه المجمل

This is a type of simile whereby the aspect of resemblance (*wajhu-sh-shabah*) is not mentioned e.g.

زُرْنَا الْحَدِيقة كَأَنّهَا الْفِردَوس.(We visited the garden which looks like paradise)

Here the aspect of resemblance which is supposed to be beauty has been dropped.

التَّشْبيهُ الْمُؤَكَّد

This is an emphatic simile in which the particle of comparison is not expressed e.g.

الجَوَادُ فِى السُّرعَة بَرقٌ خَاطِفٌ (The camel is a dazzling lighting in rapidity)

Here, the particle of comparison (*kāf*) is dropped i.e. *kal-barqil khātif.*

التشبيه البليغ

This is a condition whereby the *adāt tashbīh* and *wajhu `shabah* of simile are dropped e.g.

نَحنُ نَبْتُ الرُّبَا We are sprout on mole-hill

Allah says;

وَجَعَلْنَا اللَّيلَ لِبَاسًا وَجَعَلْنَا النَّهَارَمَعَاشًا

And we made the night as a covering and the day as a means of subsistence. Q.76:10-11

التَّشْبيهُ التَّمْثِيلِى

This is a kind of simile whereby the aspect of resemblance would be a picture of something visible e.g.

Al-Mutannabī said;

يَهَزُّ الجَيشُ حَولَكَ جَانِبَيهِ كَمَا نَفَضَت جَنَاحَيهَا العُقَابُ

The troops move its two sides around you

As eagle moves its two wings along with it.

In this line, Al-Mutannabī likens the movement wings of a bird to the movement of army with the other in middle. The two movements can certainly be described with different qualities which cannot even be estimated. But to Al-Mutannabī the movements cannot but do with "force" and this is in fact the most interesting to him and then make use of it as the feature of comparison.

The Holy *Qur'ān* says:

مثل الذى حمّلوا التوراة ثم لم يحملوها كمثل الحمار يحمل أسفارا بئس مثل القوم الذين كذبو بأيات الله ، والله لايهدى القوم الظالمين

The similitude of those who were entrusted with the (obligation of) Taurat, but who subsequently failed in those (obligation) is that of a donkey which carried huge

tomes (a large book) (but understands them not) Evil is the similitude of people who falsify the Signs of Allah, and Allah guided not people who do wrong .(chapter 62:5)

In this verse, the children of Israel were chosen as special vehicles for Allah's message early in history. When their descendants corrupted the message and became guilty of all the abominations, they merely became like beasts of burden that carry learning and wisdom on their backs but do not understand or profit by it. The similarity is here taken from the whole situation in which the donkey finds itself that is that he carry books of which he understand nothing.

Al- Mushabbah and al- Mushabbah bihi are known as *Tarafat-tashbīh* and can be concrete or abstract.

3.2 *At-Tashbīh* Based on Perception

تَشْبيهُ الْمَحْسُوس بالْمَحسُوس

This is a kind of simile whereby both the *musshabbah* and the *mushabbah bihi* are perceived through at least one of the sense e.g.

رايت الولد كأنه ورد فى الجمال. (I saw the boy. He is as fine as flower)

The flower which is *mushabbah and* (The boy) *mushabbah bihi* are perceivable through at least one of the five senses.

(II) **تشبيه المحسوس بالْمَعْقُول** This is a kind of simile whereby the mushabbah is perceivable through senses but the mushabbah bihi is seen through intellect.

Bashshar bn Burd said:

وما انا الاكالزمان إذا صحا # صحوت وإن ماق الزمان اموق

I am nothing but like epoch, if it is bright, I am also awaken.

And when epoch is depressed I am also depressed.

Here Ana (I am) which is al-mushabbah is visible while *Az-zamān* (epoch) which is mushabbah bihi is not visible at all.

This is where the mushabbah is ma'qul which the mushabbah bihi is mahsus.

الخلق السيّئ يفسد العمل كما يفسد الخلّ العسل

A bad conduct spoils the deed just as vinegar spoils honey.

3.3 Concept of *Haqīqah* and *Majāz*

Where a word ***Isti'māl'un haqīqiyun*** literally used for its meaning, *Al-haqīqah* is when a word is used to denote a semantic notion for which it was originally introduced e.g.**كَانَ الْبَحرُ هَادِئًا** (The sea was calm) .

The word *al-Bahr* (The Sea) has been used in the sentence literally.

al- Majāz is Rhetorical term _that_ used to denote a word for a meaning other than that for which it was originally introduced e.g.

هُوالْبَحرُ يَمُدُّ يَدَهُ بالْعَون وَالْاِعَانَةِ

He is the sea that spread its hand with help and generosity.

In this example, we would find out that the words يده يمدّ (spread its hands) are the one which indicate to us that, the literal meaning of *al-bahr* is not intended. These

words or any other word in a sentence which indicates that the literal meaning of another word is not intended are known in *Bayān* as *al- Majāz.*

Self Assessment Exercise

1. Explain *at- Tashbīh ul-Balīgh*
2. Expatiate on *at- Tashbīh ul-Mu'akkad*
3. What is *al-Haqīqah* and *al-Majāz*

4.0 CONCLUSION

You have been able to understand each kind of *tashbih* and their examples
The concept of *al- Haqīqah* and *al- Majāz* has been explained.

5.0 SUMMARY

You have been able to know that *at- Tashbīh* is of various kinds. A place where *wajhu-sh-shabah* is expressed in a structure of simile is known as *al-Mufassal* where it is not expressed is known as *al-Mujmal*. If the instrument of *at- Tashbīh* is expressed it is known as free simile (*al- Mursal*) and where it is dropped is known as emphatic simile. And you have been able to know that same words can be used for different meaning; its primary and secondary.

6.0 TUTOR-MARKED ASSIGNMENT

1-Explain the following simile in Arabic Rhetoric

التشبيه البليغ , النشبيه التمثيل ,التشبيه المؤكد

2-A word has primary and secondary meaning;Discuss in line with *al-Haqīqah* and *al-Majāz* in Arabic rhetoric.

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MODULE 2 : AL- BAYĀN الوحدة الثانية

Unit 1 ; A**l- *isti'ārah* and its components**
Unit 2 ; T**he classes of *majāz* and *al-kināyah***
Unit 3 ; **The Concept of *'ilmul-ma'āni* and its conponents**

UNIT 1: *AL- ISTI'ĀRAH* AND ITS COMPONENTS

CONTENT

1.0 Introduction
2.0 Objectives
3.0 Main Content
3.1 Al- Isti'ārah and its Components
3.2 The three Parts of *Isti'ārah*
3.3 Kinds of *al-Isti'ārah*
4.0 Conclusion
5.0 Summary
6. Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

Al-Isti'ārah is a word used in a sense other than its code meaning with a semantic marker to warn that it should not be given its primary meaning. As a rhetorical term, it denotes an act of transferring the notion conveyed by the literal meaning of a word to a metaphorical one.

Al-Isti'ārah is made up of some components. Its components and divisions will be discussed in this unit.

2.0 OBJECTIVES

At the end of this unit, you should be able to

- Analyse the significance of *al-Isti'ārah*
- Explain the components of *al-Isti'ārah*
- Explain the divisions of *al-Isti'ārah*

3.0 MAIN CONTENT

3.1 *Al- Isti'ārah* and Its Components

The word *al-Isti'ārah* literally mean 'Borrowing' . As an Arabic rhetorical term, al- *Isti'ārah* is a word used in a sense other than its code meaning with a semantic marker to warn that it should not be given its code meaning. As a rhetorical term, it denotes an act of transferring the notion conveyed by the literal meaning of a word to a metaphorical one. Both the particle and aspect of resemblance along with one of the two corners of simile are dropped in our expression.

For example: If we say:

انْتَشرَتْ فِى السَّمَاءِ دُرَرٌتُنِيرُ The stars spread in the sky and light.

دُرَرٌ is pearls but it has been used here figuratively to mean stars.

The link between the literal meaning (stars) and metaphorical meaning (pearls) is originated from simile. This is because the origin of the expression is

انشرت فى السماء نُجُومٌ كَالدُّرَرفِى جَذْبها

(The stars spread in the sky like pearls in fascination.)

The thing that is likened **نُجُومٌ** is dropped along with the particle i.e. *Kāf* while the notion to which the comparison is being made is mentioned.

This is known as *al-Isti'ārah* ***at- Taşrīhiyyah*** (explicit metaphor).

So, this is an implicit metaphor because the thing likened to is not explicit Metaphor.

3.2 *The Three Parts of Al-Isti'ārah*

مستعار منه A semantic sphere from which term is transferred.

مستعارله Semantic sphere to which a term is transferred.

It is the component of the thing likened.

مستعار This is the particular word used metaphorically

Example*:*

قَالَ تَعَالَى : كِتَابٌ اَنزَلْنَاهُ إِلَيكَ لِتُخرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّور.

In this verse, ignorance is likened to darkness while knowledge is likened to light. The analysis goes thus:

مستعارمنه : الجَهْلُ وَالعِلْمُ

مستعارله : اَلضَّلاَلُ وَالْهُدَى

مستعار : الظُّلُمَاتُ وَالنُّورُ

3.3 Kinds of *al-Isti'ārah*

al-Isti'ārah can be further divided into *'Aşliyyah* (primary) and *Taba'iyyah* (secondary)

al-Isti'ārah 'Asliyyah (Primary metaphor) : This is where the primary borrowed one is not derived in the morphology of language. It could be from a concrete object like *asad* (lion) which is transferred to a man to denote the quality of courage existing in both objects or abstract noun like when verbal noun *qatl* (killing) is used to mean *đarb* (severe beating) (Abubakre, R.D:121).

al-Isti'ārah *Taba'iyyah* (secondary metaphor) : This is when the word borrowed is a derived noun or a finite verb.

Example:

قال تعالى :وَلَمَا سَكَتَ عَنْ مُوسَى الْغَضَبَ أَخَذَ الْأَلْوَاحَ وَفِى نُسْخَتِهَا هُدًى وَرَحمَةٌ لِلَّذِينَ هُم لِرَبِّهِم يَرْهَبُونَ

"And when the anger of Musa (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. (*Qur'ān* 7:154).

The subsiding of Musa's anger is likened to quietness because both situation result in calmness. Then, the word which refers to quietness is 'السكون" which is not directly used rather a derivation of it is used which is "سكن Therefore whenever a derivative of *Mushabah bihi* is used, the *Isti'ārah* is called *Taba'iyyah*. This derivative may be a verb or adjective.

مُلاَئِمُ الْمُستَعار مِنهُ وَمُلائِمُ الْمُستَعَار لَه

The three categories here are:

i. ***al-Isti'ārah* al-*Mutlaqah*** (absolute.metaphor) This is the one in which no appropriate reference is made to either the *mushabah* or *mushabah bihi* .
An example for this is from the *Qur'ān.*

أنَا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُم فِى الْجَارِيَة

ii ***Isti'arah murashshahah*** (Fortified metaphor): This is the one in which appropriate reference is made to the word metaphorically used to enhance the metaphor by obliterating it.
Quran says:

اَولئِك الَّذِينَ اشْتَرَوُا الضَّلالَة بِالْهُدَى فَمَارَبِحَت تِجَارَتُهُم وَمَا كَانُوا مُهْتَدونَ

These are they who have purchased error for guidance so
their commerce was profitless. And they were not guided
(*Qur'ān* 2:16)

iii ***Isti'āratun Mujarradah*** (Bare metaphor): This is the one in which appropriate extension is made to refer to the word rather than the metaphor sphere of meaning.
An example for this is:

فَإنْ يَهْلِكْ فَكُلُّ عَمُودِ قَوْمٍ مِنَ الدُّنْيَا إلَى هَلَكٍ يَصِيرُ

***iv Isti'ārah Murakkabah* (**Complicated Metaphor**)**

The complicated metaphor is the one which requires strong fanciful assumption to be able to study the component elements and convert them to a simile underlying the metaphor expression. For example:

اِنِّى اَرَاكَ تُقَدِّمُ رِجْلاً وَتُؤَخِّرُ اُخْرَى

I discover that you are putting one leg in front and putting the other backward.
Here, the person draws a comparison in parable between matter and one who putting one leg in front and putting the other backward.

More examples are: **وَمَنْ يَكُ ذَافَمٍّ مَرِيرٍ يَجِدْ مُرًّا بِهِ المَاءَ الزُّلاَلِ**

Whoever has a bitter and diseased mouth, even clear water will taste bitter.
Here, al-Mutannabi loathing the petty poets who criticised his poetry and tried to discredit him in the eyes of his patron, wishes to say, An ignorant man forms a wrong idea of the thoughts expressed by a good poet, that which is right appears to him as wrong.
The aesthetic and psychological effect of this *mathal* is much greater than the sample normal expression of thought would be.

A poet who wishes to say that all the hours he has spent with Lailā have been absolutely fruitless says:

فَاَصْبَحْتُ مِنْ لَيلَى الْغَدَاةَ كَقَابِضٍ عَلَى الْمَاءِ خَانَتْهُ فُرُوجُ الْأَصَابِع

"In the morning, I was with Laila like one who would hold water in his hands but his fingers failed hom (and the water slipped between his fingers).
Here, the tamthil illustrates the completeness of the poet's disappointment.

ارَاكَ تَخُطّ عَلَى الْمَاءِ I discover that you are writing on water

for somebody who is doing wrong work .

يَدٌ لَاتُصَفَّقُ one hand cannot clap

(for one who wants to do something alone)

ما كل مايتمنى المرء يدركه

تأتى الرياح بما لاتشتهى السفن

Man does not always attain what he wishes.

The winds lead sometime to where the sailor does not wish.

(for one who is unsuccessful in wht he desire)

لاَتَنْثُر الدّرَّ اَمَامَ الْخِنزِير don't spread the pearls in front of the pig

it means don't admonish the one that will not use it .

Self Assessment Exercises

1. Give three expressions which involves al- *Isti'ārah* and do their analysis.
2. Explain the components of *Isti'ārah*
3. Elucidate on primary and secondary metaphor

4.0 CONCLUSION

The word *al-Isti'ārah* literally means 'Borrowing'.
As a rhetorical term *al-Isti'ārah* consist of three parts :
A semantic sphere from which term is transferred. مستعار منه
A semantic sphere to which a term is transferred.مستعارله
It is the component of the thing likened.
مستعار This is the particular word used metaphorically

al-Isti'ārah is of various kinds such as *al-Isti'ārah 'Asliyyah ,al-Isti'ārah Taba'iyya al-Isti'ārah Mutlaqah ,Isti'arah murashshahah, Isti'āratun Mujarradah* and *al Isti'ārah Murakkabah.*

5.0 SUMMARY

This Unit acquaints you with the meaning of *al-Isti'ārah* ;its components and kinds

6.0 TUTOR-MARKED ASSIGNMENT

1. What is الإستعارة?
2. Explain the differences between explicit and implicit metaphor.
3. Write a short note on the following;

   مستعار منه (I) مستعارله (II) مستعا ر (III)

4. Explain the meaning of the following:

   Isti'ārah Mutlaqah , Isti'arah murashshahah,

   Isti'āratun Mujarradah and Isti'ārah Murakkabah.

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UNIT 2: THE CLASSES OF MAJĀZ AND AL-KINĀYAH

ONTENT

1.0 Introduction
2.0 Objectives
3.0 Main Content
3.1 Definition of *al-Majāz* and *al- Kināyah*
3.2 The Classes of *Majāz* and *Al-Kināyah*
3.3 Definition of Al-Kināyah and its Classification
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

In Module Two Unit One you learnt *Isti'ārah* and its components. Try to recollect some of the examples given from the *Qur'ān*, Arabic poetry and your personal sentence constructions. In this unit we are going to treat two other important aspects of *al-Bayān;* these are *al-Majāz* and *al-Kināyah.* Come on board

2.0 OBJECTIVES

At the end of this unit, you should be able to

- Define *al-Majāz* and *al-Kinayah*
- Explain the types of *al-Majāz* with illustrations
- Explain the meaning of *majāz*u `l-*mursal* and its kinds
- Analyse the differences between mental figure and linguistic figure.
- Expatiate on the concept of *al-Kināyah* with illustration
- Classify *al-Kināyah*

3.0 MAIN CONTENT

3.1 Definition of *al-Majāz* and *al- Kināyah*

Al-Majāz is of two categories based on the nature of the predicate. If *al-Majāz* is the attribution of a predicate to what should not "literally" be its subject, it is classified as *al-Majāz 'aqlī* (Mental figure); But if *al-Majāz* is the transfer of the

meaning of a word to another meaning, in view of semantic connection existing between the two meanings, it is classified as *al-Majāz al-Lughawī.*

A*l-Majāz al-Mursal* applies to a situation where a literal meaning of a word or phrase is not meant but its figurative meaning. It is different from *Isti'ārah* in that there is no connection between the literal and figurative meaning.

Al-Kināyah in Arabic rhetorics implies a word with an intrinsic meaning. It is integral to have a semantic connection, which does not preclude the word used for *al-Kināyah*.

3.2 The Classes of *Majāz* and *Al-Kināyah*

Traditional Arabic rhetorician divided *al-Majāz* into the following two categories ***al-Majāz al-*** **' aqlī** – (Mental figure) It refers to cases where one intended meaning can only be understood by the use of mental reasoning. A verb phrase or a predicate is attributed to a subject with which it is not literally compatible.

For instance: **بَنَى الْوَزِيرُ عِدَّةَ مَدَارس**

(The minister built many schools).

This cannot be real, because he is not the one that built the schools, he only ordered the project and executed by other people such as bricklayers, carpenters and so on. Another kind of *Majāz al-'Aqlī* is the usage of *ism-fāi'l* in place of *ism maf'ūl*.

Al- Majāz- al-Mursal (free figure) refers to the use of a word to denote a meaning other than its original meaning but without any direct resemblance between the intended meaning and original meaning. The connection therefore, between the two meanings would be looked for in some other facets of the two meanings. This is because you can never have *al-Majāz* which does not have any kind of relationship whatsoever with the original meaning.

The following are the relationship which may exist between the two

1. **عَلاقةُ السَّبَبيَّة** (being the cause) This is when the literal meaning causes the figurative meaning to exist.e.g:

رعت الابل الغيث (The camel grazed the abundant rain) .

In this example the word *al- ghayth* whose literal meaning is abundant rain, is used metaphorically to mean green grass. But the literal meaning causes the

figurative meaning green grass to exist, the link between the two is called:

علاقة سببية

2. **عَلاقةُ المُسَبَّبِيَّة** (being the effect of) This is when the figurative meaning cause the literal meaning to exist. An example is from the holy *Qur'ān*.

وينزل لكم من السماء رزقا

And He (Allah sends for you from the heaven your sustenance

it is obvious that the word sustenance is used instead of rain. There is a connection between them in that it is the rain that brings about substance. Therefore when the word used is caused or brought about by the intended meaning it is called

عَلاقةُ المُسَبَّبِيَّة :

3. **عَلاقةُ الجُز ئيَّة**

This is when the literal meaning is a part of the figurative meaning .

أَلْقَى الْخَطِيبُ كَلمَةً كَانَ لَهَا كَبِيرُ أَثَرٍ(The orator made a speech of great influence).

Here the word *kalmah* (a word) is mentioned where we have meant *kalām* (speeches). This is regarded as a class of free figure, in which the semantic connection between the literal and figurative meaning is **الجُز ئيَّة (part)**

علاقة ألْكُلِـيَّة (whole) : this is when the figurative meaning is a part of the literal meaning .The Holy *Qur'ān* says:

يَجْعَلُونَ أَصَابِعَهُم فِى آذَانِهِم مِنَ الصَّوَاعِقِ حَذَرَ الْمَوتِ

They thrust their fingers in their ears to keep out

the stunning thunder-clap for fear of death (Q:2:19)

Here the word *asābi'(* fingers) are used instead of the fingertip. Therefore where the word is whole of which the intended meaning is a part the link is to be known as: **علاقة ألْكُلِـيَّة**

Another example is:

سَكَنْتُ فِى نِيجِيرِيَا I am living in Nigeria

إِعْتِبَارُ مَا كَانَ . considering what used to be.

This is the use of a word which literal meaning describes a present condition whereas the former status of the condition is intended; The Holy *Qur'ān* says;

وَآتُو الْيَتَامَى أَمْوَالَهُم :

"And give unto orphans their properties". Qur'ān 4: 2.

Here, the word orphan children had been before they came of age. It is when they attained the age of maturity that the property left behind by their deceased father can be given to them in full.

Their former situation is metaphorically used to describe them at a different situation.

اعْتِيَارُ مَايَكُونُ Considering what will be

It is the usage of a world whose literal meaning connotes a future condition to denote a present one.e.g

اسْتَوْقَدَ نَارًا

Here the word *Nāran* (fire) is used instead of *hatab* (wood). This means that *hatab* will eventually becomes a fire

Another examples:

انَّكَ اِنْ تَذْ رْهُم يُضِلُّوا عِبَادَكَ وَلَايَلِدُوا اِلاَّ فَاجِرًا كَفَّارًا'

(Allah) if you leave them (disbelievers) they will; lead your slaves and : they will beget none but wicked disbelievers. *Qur'ān* 71:72

غَرَسْتُ أَزْهَارًا جَمِيلاً فِى الْحَدِيقَةِ (I planted beautiful flowers in the garden)

اِنَّكَ مَيِّتٌ وَاَ نَّهُمْ مَيِّتُونَ

Verily, You (Muhammad (S.A.W) are 'dead' and they are (also)'dead' 39:30(*Qur'ān*

- عَلاَقَةُ الْمَحَلِيَّة (being the place of)

In this case intended meaning occupying that place The Holy *Qur'ān* says;

وَاسْاَ ل الْقرْيَةِ الَّتِي كُنَّا فِيهَا (اي اهلها)

"Ask the village where we have been "(*Qur'ān* 12:82)

The word *al-qaryah* which literally means a village is metaphorically used here to denote its inhabitants (*'Ahlu*). Examples:

The Holy Qur'ān says:

فَلْيَدْعُ نَادِ يَهُ (اي عشير ته وَنصيره)

Then let him call upon his council (of helpers)

Qur'ān 97:17

عَلاَقَةُ ٱلحَالِيَّة

al-Hālliyyah (being the occupier of) It is the use of a word literal meaning of which indicate the occupier of a place, to mean the place itself. The Holy *Qur'ān* says

اِنّ الْأَ بْرَارَ لَفِى نَعِيمٍ

(the righteous ones are to be in comfort). *Qur'ān* 83:22

Here. Na'īm (comfort situation) is metaphorically used to mean Paradise.

3.3 Definition of *Al-Kināyah* and its Classification

The word كناية is derived from كنى يكنى . As a rhetorical term, it is an expression used to give a figurative meaning where a literal meaning is also possible due to the absence of a semantic link *qarīnah* which will prevent us from giving the literal meaning.

Kināqyah is classified into the following three categories

(i) *Kināyatu `s-Sifah*

(ii) *Kināyatu Mawsūf*

(iii) *Kināyatu `n-Nisbah*

(1) *Kināyatu `s-Sifah*

This is where the *kināyah* referential meaning implies the sense of the possessor of an attribute or adjective.

Examples for this are :

عَائِشَة بَعِيدَ ةُ مَهْوَى ٱلقُرْطِ

Aisha has a long space in which an ear-ring hangs

The intended meaning is deeper than the above surface meaning. The intended meaning is that Aisha has a long neck. Al-Khansā described his brother Ṣakhr thus:

طَويلُ النِّجَاد رَفِيعُ الْعِمَا دِ كَثِيرُ الرّ مَادِ إِذَا مَاشَتَى

He is of long strings of the sword, high poles of the tent and a lot

of ashes when it is winter period.

There are three *Kināyāt* of description in this example

- **طَويلُ النِّجَاد** long strings of the sword and the metonymical meaning of which is he was tall.
- **رَفِيعُ الْعِمَا دِ** High poles of the text signifies the quality of leadership and rulership over his people.
- **كَثِيرُ الرّ مَادِ** A lot of fire ashes which means he was generous and hospitable whenever he camped for winters This is termed كناية المو صوف

II ***Kināyatu `s-Sifah***

This is where the *kināyah*'s referential meaning implies the sense of the possessor of an attribute : Examples:

قَتَلْتُ مَلِكِ الْوُحُوش (I killed the chief of wild animal)

The phrase *maliku `l-wuhūsh*. Is employed to connote *al-Asad* (the lion). One has mentioned here- something which has the same description as the intended meaning

Al-Buhturī- is describing how he killed a wolf

فَاَتْبَعْتُهَا اُخرَى فَاَضْلَلْتُ (اخفيت) نَصْلَهَا

بحَيثُ يَكُونُ اللبُّ وَالرُّعبُ وَالحِقْدُ

I followed it with another (arrow-shot) and I buried its sharpened

(inside the target) wherein is the abode of core fear and envy

So instead of mentioning the heart directly, the poet mentioned things and description of what the heart harbours; he hereby employed the metonymy to refer to the possessor of the attributes.

Kināyatu `n-Nisbah كناية النسبة

This is where the *kināyah* whose referential meaning conveys the sense of imputation An example of this is:

اَلْمَجْدُ بَينَ ثَوبَيكَ وَالْكَرَمُ بَيْنَ بُرْدَيْكَ

Glory is embedded in your dress while generosity is embedded in

your garments (mantles)

Here, instead of attributing glory and generosity to the one being addressed he ascribed it to him. This therefore is *kināyah-n-Nisbah* in which instead of directly ascribing a thing or quality to the person intended it is ascribed to something that belongs to him.

When a metonymy involves many hints. It is known as *Talwīh* example

كَثْرَةُ الرَّمَاد Someone with plenty of ashes.

The intended meaning can only be grasped after trailing a long process of activities. Such as frequent feeding of visitors giving rise to frequent cooking **(كَثْرَةُ الطَّبْخ)** Frequent cooking necessitating abundant burning of firewood and **كَثْرَةُ الْإحرَاق** which presupposes a possession of a plenty ashes (**(كَثْرَةُ الرَّمَاد)**

If the links are few and concealed the kind of *kināyah* is known as *Ramz* .

Example for this is : **فُلاَنٌ مِنَ الْمُسْتَّريحِينَ** as *kināyah* for laziness and indolence.

Somebody who belongs to those who always rest (to give a sign of a lazy person)

If the *kināyah* is concise and obvious it is called 'Īmā' (signal). For example

سَافَرَ اَخِى تَصْحَبُهُ السَّلاَمَة

My brother travelled and peace accompanied him.

There is also a kind of metonymy known as *Ta' rīđ* (allusion) when a statement is made with its opposite meaning intended for the target audience; e.g. one may say to somebody who is harming the people in form of admonition. **خَيْرُ النَّاس اَنْفَعُهُمْ لِلنَّاس** (The best of men is one who is most useful for mankind.)

Self Assessment Exercise

1. Explain the various types of *al-Majāz*
2. Compare and contrast between *Talwīh ,Imā'* and *Ramz*
3. Explain the etymological and rhetorical definition of al-kinayyah
4. Discuss the components of al-kinayyah

4.0 CONCLUSION

Arabic rhetorician divided *al-Majāz* into the following two categories :

***al-Majāz al-* 'aqlī** – (Mental figure) This refers to cases where one intended meaning only by the use of mental reasoning and **al- Majāz- al-Mursal** (free figure) which refers to the use of a word to denote a meaning other than its original meaning but without any direct resemblance between the intended meaning and original meaning. The connection between the two meanings would be looked for in some other facets of the two meanings. This is because you can never have *al- Majāz* which does not have any kind of relationship whatsoever with the original meaning such as; *As-sababiyyah, al- Musabbabiyyah, Al-Kulliyyah and so on.*

The word *kināyah* is derived from the verb kanā- yakūn. As a rhetorical term, it is an expression used to give a figurative meaning where a literal meaning is also possible due to a semantic link *qarinah* which will prevent us from giving the literal meaning. *Kināqyah* is classified into the following three categories; *kināyatu `s-Şifah, Kināyatu `l- Mawsūf* and *Kināyatu `n-Nisbah*

5.0 SUMMARY

The various types of *Majāz* have been explained in this Unit. The differences between mental figurative expression and linguistic figurative expression received elaborate and adequate discussion. An exposition of al-*Kināyah* and its' classifications was also presented to you in the Unit. Copious samples and illustrations from the *Qur'ān* Arabic prose and poetry were provided to help you attain competence in the topic. .

6.2 TUTOR-MARKED ASSIGNMENT

1. Compare and contrast between the mental figure and linguistic figure.
2. Expatiate on *al-majāz al-mursal* ,mention its various links with samples.
3. Expatiate on the meaning function of al-qarinah and al-alaqah in a metaphorical expression
4. Discuss the metonymy in the following:
   (1) يقول العرب فلان نقى الثوب
   (2) وحملنا ه على ذات الواح ودسر

ولا تجعل يدك مغلولة الى عنقك ؤلاتبسطها كل البسط(3)

(4) كنا ية الصفة and كنا ية الموصوف

(5) Compare and contrast between

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MODULE 3

UNIT 1: Concluding Remarks 1: Classical Scholarship and *Ilmu ‘l-Balagha*

UNIT 2: Concluding Remarks Ii: Significance of *Ilmu ‘L-Balaghah*

UNIT 1: CONCLUDING REMARKS 1: CLASSICAL SCHOLARSHIP AND *ILMU ‘L-BALAGHAH*

CONTENTS:

1.0 Introduction

2.0 Objective

3.0 Main Content
- 3.1 The Qur’ānic Influence on the emergence of *Ilmu ‘l-Balāghah*
- 3.2 Contribution of Select Rhetoricians
- 3.3The Three Different Levels of Rhetorical Analysis

4.0 Conclusions

5.0 Summary

6.0 Tutor Marked Assigments

7.0 References/Further Reading

1.0: INTRODUCTION

We hereby round up our study of *Ilmu ‘l-Balāghah* with few concluding remarks. The remarks to be dealt with in this Unit are as highlighted under the main content of the Unit above.

2.0 OBJECTIVE

At the end of your study of this Unit you should be able to

- Relate Qur’ānic Influence on the emergence of *Ilmu ‘l-Balāghah*
- Give critical account of Contribution of Select Rhetoricians
- Highlight the Three Different Levels of Rhetorical Analysis

3.0 MAIN CONTENT

3.1 The Qur’ānic Influence On The Emergence Of *Ilmu ‘L-Balāghah*

The history of Arabic rhetoric, and indeed of *badī‘* has a deep root in Islamic classical scholarship. Arabic rhetorical study was influenced and partly shaped by the Qur’anic disciplines. Two issues were at the forefront here; the dogma of the

inimitability of the *Qur'ān* and the problem of correct interpretation of figurative or any other non-straight expression in the scripture. The emphasis in the discussion of the inimitability lay on style, word order, word use, use of metaphors and figures of speech – all these were unsurpassed and unsurpassable in their degree of *balāgha*, 'eloquence'. Theologically, the unattainable degree of eloquence that the *Qur'ān* was believed to embody constituted the miracle that proved the prophethood of Muhammad. Every prophet is thought to be divinely authenticated by a miracle, but it is only in the case of Muhammad that divine message and divine miracle are indivisibly intertwined; the miracles of, say, Moses and Jesus were completely outside their message. Moreover, the miracle was considered to happen in that field in which the human mind had at that time reached its highest perfection: magic *(sihr)* in the case of Moses, medicine *(tibb)* with Jesus, and eloquence *(balāgha)* in the Arabic ambience of the Prophet. The term for a prophetic miracle is *mu'jiza*, and from the same root derives the verbal noun *i'jāz* used to denote the Qur'ān's inimitability. In the case of the Qur'an, this idea means that those who disbelieved in the mission of the Prophet were challenged to produce something like the Koran and, in spite of their great need to do so, were 'incapacitated', i.e. found incapabāle of imitating it.

Self-Assessment Exercise

- Relate Qur'ānic Influence on the emergence of *Ilmu 'l-Balāghah*

3.2 Contribution of Select Rhetoricians

There were various attempts to define basic but rather vague terms, such as *Balāgha*, eloquence', *Fasāha*, 'purity of speech', and *Bayān*, 'lucidity'; this is usually done in pithy sayings. Ibn al-Mu'tazz (d. 296/908), himself one of the most important poets of the middle Abbasid period, wrote his book about the *badī'* (new) components(s) of 'modern' poetry for the express purpose of legitimizing them by proving that they are not new and thus protected by the model character of ancient poetry.

Rhetorical studies reached their peak in the two works of 'Abd al-Qāhir al-Jurjānī namely, the *Mysteries of Eloquence (Asrār al-balāgha)* and the proofs for the [Qur'ān's] inimitability (*Dalā'il al-i'jāz*). The first is more poetically oriented and deals first and foremost with questions of imagery and tropes. Due to the confluence of poetic and Qur'ānic notions of the properties of texts, the definition and terminology of even as central a term as metaphor had become rather confused and contradictory. Al-Jurjānī now clarifies the mutual relationships of the terms 'simile' (*tashbih*, comparison of things), 'analogy' (*tamthil*, comparison of facts), and simile based as well as analogy-based 'metaphor' (*isti'āra).*). The net result of all this is a neat semantic system of indirect expressions. It should be noted that the overall system is partly due to poetic interests and partly to concerns of Qur'ānic interpretation.

Al-Jurjani's books were the result of sustained efforts of reflection and analysis; the author tackles many issues that had been clouded by popular misconceptions and

misused terms. He often returned to the same topic and looked at it from different angles. As a result, his books are presented unsystematically and not readily to be used as textbooks. This deficiency was removed first by the theologian Fakhr al-Dīn al-Rāzī and then by a's-Sakkkākī, both of whom brought some order and system to al-Jurjāni's luxuriant thinking. Historically more influential was al-Sakkāki's *Miftāh al-'ulūm* (Key of the Sciences) is a grand panorama of all the linguistic sciences, except lexicography. Its third chapter deals with 'stylistics' (*ma'āni,* lit. '[syntactic] meanings') and with 'imagery' (*bayān,* lit. 'clarity'), the two parts being based on al-Jurjāni's *Dalā'il and Asrār,* respectively. Most popular in the medieval instruction in this field became al-Khatib al-Qazwīnī's summary of this chapter in his *Talkhīs al-Miftāh*. (Epitome of the Key). He added the 'rhetorical figures' (*badī'*) as a third discipline on an equal footing with *ma'ānī* and *bayān* and called the all-embracing discipline 'the science of eloquence' *('ilm al-balāgha*). This 'science' is then studied and presented in a never-ending series of commentaries, super-commentaries, glosses, versifications, etc. up to modern times.

During their quest for an Arabic rhetorical system, Arab rhetoricians have mixed up some of the features of one rhetorical discipline with another. Although al-Jāhiz was able to distinguish between the three rhetorical disciplines, there are no well-defined criteria of each discipline until the third and then the fifth Hijrah centuries.

Self-Assessment Exercise

Give critical account of Contribution of the following rhetoricians to *Ilmu'l-Balaghah*

1. Ibn al-Mu'tazz 2. 'Abd al-Qāhir al-Jurjānī 3. a's-Sakkkākī 4. Al-Qazwīnī

3.3 The Three Different Levels of Rhetorical Analysis

Arabic rhetorical analysis has been conducted at three different levels:

1- **The word level** . At the word level of analysis, rhetoricians have attempted to establish the constituent features of eloquence. At this level of language, they have investigated the morphological, semantic, and phonetic qualities of a given Arabic lexical item, with particular interest in Qur'anic discourse.

2- **The sentence level**. At the sentence level of analysis, Arab rhetoricians have i establish the theoretical framework of Arabic rhetoric;

ii laid down a sound theory for the idea of the *i'jāz* (inimitability) of Qur'ānic Arabic that can be employed to debunk claims of ungrammaticality, semantic unacceptability, and stylistic peculiarities in Qur'ānic texts.

3- The **text level**. At the text level, rhetoricians and Qur'ānic exegetes have established analysis of literary texts such as poetry and Qur'anic texts.

Although research interest has also focused on poetic texts , the major driving force behind the birth and development of Arabic rhetorical studies has been the notion of *i'jāz*. For some of the rhetoricians like al-Zamakhsharī and al-Sakkākī, the notion can be fully accounted for by the rhetorical disciplines of *'ilm al-ma'ānī* and *'ilm al-bayān*. Since the first Hijrah century until our present time, the number of examples quoted from the Qur'ān by Arab rhetoricians has always outnumbered those quoted from poetic discourse. Also, the major prerequisite of an exegete is the mastery of Arabic rhetoric.

Self-Assessment Exercise

- Highlight the three different levels of Scholars' analysis of *Ilmu'l-Balāghah.*

4.0 CONCLUSION

The search for the reason for the miraculous nature of the Qur'ān and its inimitability was a significant factor in the emergence of the *Ilmu'l-Balāghah***;** Preliminary discourses on *Balāghah* began with Ibn al-Mu'tazz and Arabic rhetorical studies reached their peak in the two works of 'Abd al-Qāhir al-Jurjānī namely, the *Mysteries of Eloquence (Asrār al-balāgha)* and the proofs for the [Qur'ān's] inimitability (*Dalā'il al-i'jāz*).

Historically more influential was al-Sakkāki's *Miftāh al-'ulūm* (Key of the Sciences) whose third chapter deals with 'stylistics' (*ma'āni,* lit. '[syntactic] meanings') and with 'imagery' (*bayān,* lit. 'clarity'), the two parts being based on al-Jurjāni's *Dalā'il and Asrār,* respectively. Most popular in the medieval instruction in this field became al-Khatib al-Qazwīnī's summary of this chapter in his *Talkhīs al-Miftāh*. (Epitome of the Key). He added the 'rhetorical figures' (*badī'*) as a third discipline on an equal footing with *ma'ānī* and *bayān* and called the all-embracing discipline 'the science of eloquence' *('ilm al-balāgha*). This 'science' is then studied and presented in a never-ending series of commentaries, super-commentaries, glosses, versifications, etc. up to modern times.

5.0 SUMMARY

This Unit presents remarks on Arabs classical scholarship and *Ilmu 'l Balaghah.* It discusses the influence of the search for the miraculous nature of the Quran and its inimitability. It highlights the contributions of some prominent Arab rhetoricians, namely: Ibn al-Mu'tazz, 'Abd al-Qāhir al-Jurjānī, a's-Sakkkākī and Al- Khatib al-Qazwīnī. It identifies the sentence, the word and the texts as three major levels of rhetorical analysis.

6.0 **TUTOR-MARKED ASSIGNMENT**

- Discuss the Qur'ānic Influence on the emergence of *Ilmu 'l-Balāghah*
- Give a critical analysis of the contribution of a's-Sakkkākī and Al- Khatīb al-Qazwīnī to the study of Arabic Rhetoric.
- Explain the three different levels of analysis by Arab rhetoricians

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UNIT 2: CONCLUDING REMARKS II: FURTHER LIGHTS ON THE SIGNIFICANCE OF *ILMU 'L-BALĀGHAH* II

CONTENTS:

1.0 Introduction

2.0 Objective

3.0 Main Content
- 3.1 Insight into relationship between text and context
- 3.2 Linguistic means to pragmatic end
- 3.3 Speech Acculturation role
- 3.4 Influence of Modern Expressions and Languages
- 4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assigments

7.0 References/Further Reading

1.0: INTRODUCTION

Unit six dealt with the first part of the few concluding remarks on our study of *Ilmu 'l-Balāghah* . This unit presents the remaining remarks as highlighted in the main content above.

2.0 OBJECTIVE

At the end of your study of this Unit you should be able to

- Relate significance of *Ilmu 'l-Balāghah* as a means of gaining insight into relationship between text and context
- Illustrate *al- Balāghah* as a linguistic means of pragmatic end…
- Highlight the speech acculturation role of *al-Balāghah* .
- Discuss influence of modern expressions and languages on *Ilmu `l- Balāghahi*

3.0 MAIN CONTENT

3.1: Insight into Relationship between text and context

Arabic rhetoric has provided an invaluable insight into the intimate relationship between the text and its context. It has become the flesh and blood of Arabic. Thanks to Arabic rhetorical studies, we have become aware of the fact that language, that is, a speech act, is context-sensitive. Similarly, through Arabic rhetorical studies, we have become aware of:

1. pragmatic function of Arabic discourse such as the relationship between the communicator and the addressee.
2. The psychological and ideological state of the addressee and his expectations.
3. The careful selection of a given lexical item and its appropriate position in the proposition.
4. The right proposition used in the right situation and for the right addressee.

This is not the end of the task of Arabic rhetoric. Although rhetoric is defined as the compatibility of discourse with its context, a speech act cannot be effective nor can it have the thrust to influence the addressee's behaviour or ideological position unless it is 'beautified' and 'ornamented' with special lexical and semantic decorative tools that belong to *'ilm al-badī'*. Therefore, an effective speech act is not achieved through the syntax of the language, its semantic conventions, or its stylistic mechanisms alone, but rather it should be sugar coated. Discourse is required to be effective, and effectiveness can be achieved through the employment of figures of speech and, embellishments as decorative linguistic and rhetorical elements to consolidate the speech act's psychological impact upon the addressee. Thus, through rhetoric, language turns into a magical social activity whose influence seeps through our daily behaviour.

Self Assessment Exercise

- Relate significance of *Ilmu 'l-Balāghah* as a means of gaining insight into relationship between text and context

3.2 Linguistic Means to Pragmatic End

Arabic rhetoric is a linguistic means to a pragmatic end. It enables the communicator to achieve stylistic diversity through the employment of lexical mechanisms such as synonymy and polysemy, the use of embellishments and figures of speech, etc. etc. Given the ideological and psychological state of the addressee, the communicator has successfully entertained his or her audience stylistically.

Arabic rhetoric has taken the relationship between the speaker and the audience very seriously. The speaker must make some assumptions about the addressee's cognitive abilities, ideological position, and contextual resources. The rhetorical classification of the addressees into the deniers, the skeptics, and the open-minded has been a magnificent achievement for the analysis of argumentative discourse. Arabic rhetorical studies have touched upon text typology, the notion of context, the notion of 'elegant introduction, and the linguistic-stylistic requirements of each category of addressee. The communicator has become more aware of the tools required for each addressee in terms of affirmation particles especially in his or her argumentative speech.

Although the major objective of Arabic rhetoric is to achieve succinctness and effective context-sensitive discourse, there is an underlying parallel aim which is the realization of acceptability of a given discourse. Thus, succinctness is not the only criterion of Arabic rhetoric. Acceptability is a standard yard-stick of the text and an important criterion of effective discourse. In other words, a text is unacceptable by the addressee if it violates the syntactic pattern and its 'beautifying' lexical or semantic elements.

Self Assessment Exercise

- Illustrate *al- Balāghah* as a linguistic means of pragmatic end…

3.3 Speech Acculturation Role

Arabic rhetoric has illustrated the fact that Arabic is an exotic language. Arabic employs glamorous allegorical meanings which are not familiar to English on the cultural level. An interesting authentic example is the description of an Arab husband of his wife as (*baqaratun halūbun* - a cow that gives a lot of milk) in front of an English midwife which is meant to be a genuine compliment said in praise of his wife who has got no shortage of milk for their newly born baby. In English, however, it is an insult to a lady if she is described as a 'cow'. Similarly, Arabic employs allegorical images such as (*alqatl ghaslan li-l-'ār*) which literally means (killing to wash away the shame) while English employs non-allegorical meaning, i.e. it is called (honour killing) whose back translation into Arabic is (*al-qatl min ajl al-sharaf-* the killing for the sake of honour). Even in culture material lexical items that have been borrowed from foreign languages, Arabic employs its rhetorical technique of allegory in the process of transfer of meaning. For instance, the English expression of skyscraper is rendered into Arabic as an allegorical expression *–Nātihat l-sahāb-* where Arabic employs an image of (*munātahah* - bullfight or locking horns) in which we have 'a building with two horns that is engaged in butting and locking horns with the clouds'. Also, in argumentation, English employs a non-allegorical expression 'to refute' when someone's thesis is proved wrong. In Arabic, however, we encounter an allegorical expression (*yufhim*) literally meaning 'to burn the opponent's thesis and change it into charcoal'. Thus, it conjures up imagery. Similarly, metonymy in Arabic is culture-bound. The examples (*Zaid kathīr l-ramād* - Zaid has got a lot of ashes) and (*Zaid jabānu l-kalb* - Zaid has got a coward dog). Do these Arabic examples mean that Zaid received a massive gas bill or that his dog does not bark? The best approach to unearth the Arabic culture-bound rhetorical feature is to provide the intrinsic signification, i.e. non-metonymy expression which is (Zaid is very generous) for both examples. Receiving many guests a day requires continuous cooking which requires fire all the time that leaves accumulated ashes behind. The dog of the host family has become accustomed to several guests at day and night and does not bark at strangers anymore. Thus, it is described as 'coward' as a metonymy for the generosity of his owner. The same goes for the word 'owl' which has two opposite connotative meanings in Arabic and English cultures. The lexical item

(*būmah*- owl) can be employed in Arabic as a metonymy for 'utter stupidity' whereas in English, it is the symbol of 'wisdom'.

Self Assessment Exercise
Highlight the speech acculturation role of *al-Balāghah* .

3.4 Influence of Modern Expressions and Languages

Meanwhile the pre-Islamic expression (*mu‘allaqāt* – Suspended odes) remains alive with speakers of Arabic. The seven well-woven poems were hung on the walls of Ka‘bah for people to read. Morphologically, the expression *mu‘allaqāt* is related to the verb (‘*allaqa* - to hang something). However, the odes were hung in order to be read and entertain or influence the audience. Modern Standard Arabic has manipulated the semantic overtone and employed it in journalistic political discourse. The verb *‘allaqa* however, has gained another overtone or shade of meaning, namely (to comment). Thus, we encounter (*ta‘līq* - commentary), (*ta‘līq siyāsī*- political analysis,that is, a leading article, or newspaper comment), and (*mu‘alliq siyāsī*- - a political commentator). Thus, rhetorically, we still have our ' own *mu‘allaqāt* which rather than hung are written in newspapers to be read for entertaining or influencing the readers. Thus, the pragmatic purpose of (*mu‘allaqāt*) and (*ta‘līq*) is still the same.

Arabic rhetoric has sufficiently applied systematic grammatical, semantic, and phonological criteria in the analysis of a given proposition. However, Arab scholars have not been unaware of foreign rhetorical studies. Arab rhetoric has been enriched by Greek, Persian, and Indian rhetorical tradition. The third Hijrah century has witnessed a vigorous translation effort of foreign works such as those of Aristotle on rhetoric. For instance, the notion of a reporting proposition being true or false reaches back to the writings of Aristotle.

Arabic rhetoric is central to the sound appreciation of Arabic language and culture and an essential component of any Arabic learning as a foreign or second language.

Self-Assessment Exercise

Discuss influence of modern expressions and languages on Ilmu `l- *Balāghah*

4.0 CONCLUSION

Further points that make the study of *Ilmu `l-Balāghah* an important science is that:

1. It enable us gain insight into relationship between text and context.
2. It is a linguistic means to pragmatic end.
3. It is linguistic means to pragmatic end.
4. It plays speech acculturation role

5. It is a means of accommodating modern expressions and foreign languages.

5.0 SUMMARY

This Unit presents more points on the significance of *Ilmu 'l Balāghah* additional to those in Unit six. The points were analyzed in five sub-sections. Each subsection contains self assessment exercises to test learner's level of understanding and progress. The conclusion also highlights the points being made.

6.0 TUTOR MARKED ASSIGNMENT

1. Discuss the significance of *Ilmu 'l Balāghah* briefly.

2. *Ilmu 'l Balāghah* is a linguistic means to pragmatic end**.** Discuss this statement.

3. Briefly explain speech acculturation role of *Ilmu 'l Balāghah.* Illustrate your point with examples.

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Glossary of Arabic Rhetoric

Absolute metaphor	**الإستعارة المطلقة**
Accusative nunation	**التنوين بالفتحة**
Active participle	**إسم الفاعل**
Acute discernment	**نفاذ بصيرة**
Addressee	**المخاطب أى السامع أو القاريء**
Affinity	**(النسبة) فى الكناية**
Affirmation tools	**أدوات التوكيد**
Affirmed dispraise	**تأكيد الذم بما يشبه المدح**
Allegorical attribution	**إسناد مجازى**
Allegorical subject	**فاعل مجازى (غير حقيقي)**
Allegory	**المجازى**
Alliteration	**المجانسة الإستهلالية**
Allusion	**التلميح / الخفاء (المحنى الخفى)**
Ambiguity	**الاشتباه**
Amphigouri	**الكلام الأجوف**
Anagram	**(التجنيس بالقلب , جناس القلب , الجناس التصحيفى)**
Anaphora	**الضمير العائد على الإسم السابق له**
Anaphoric reference	**الحوليا ت**
Reversal	**العكس (التبديل)**
Antimetabole	**الطباق (المطابق , التكافؤ , التضاد)**
Apocopate article	**أداة الجزم**
Antithesis	**جواب الشرط**
Apodosis	**إعتذار**
Apology	**مخاطبة غير العاقل**
Apposition	**البدل**
Artistic imagery	الفنيّ التصوير
Assertive (qad)	قد التحقيقية
Assimilation	**الإدغام**
Assonance	**السجع**
Asterism	**تأكيد المدح بما يشبه الذم**
Astonishment	**التعجب**
Asyndetic proposition	**جملة ليس فيها أدوات ربط**
Asyndeton	**الفصل**
Attachments	**متعلقات**
Attribution	**الإسناد**
Avoiding redundant discourse	**الإحتراز عن العبث**
Ayah – final words	**فواصل الأيات**

Background inchoative	**مبتدأ مؤخر**
Backgounding	**التأخير**
Al – badi'iyyat	**قصائد البديع (البديعيات)**
Blinded discourse	**الإسلوب المعمى (فى الكناية) / التعمية / الإلغاز**
Blinding	**التعمية (فى الكناية)**
Bombast	**الحشو**
Borrowed	**المستعار**
Borrowed from	**المستعار منه**
Borrowed to	**المستعار له**
Brevity succinctness	**إيجاز القصر**
Cacophony	**تنافر الأصوات أو الحروف**
Cadence	**ايقاع الصوت**
Case endings	**حركات الإعراب**
Catachresis	**التصف المجازى اللحن**
Cataphora	**الضمير العائد على الإسم اللاحق له**
Cataphoric reference	**عودة الضمير على إسم بعده**
Causality relationship	**العلاقة السببية**
Censure	**عتاب**
Chiasmus	**تصالب الكلام (المقابلة العكسية)**
Circumstance	**الحال**
Circumstance sentence	جملة الحال
Cliticised pronoun	**ضمير متصل**
Coding	**الإلغاز (فى الكناية)**
Cognitive allegory	**مجازى عقلى**
Cognitive clue	**قرينة عقلية**
Cognitive simile	**تشبيه عقلى**
Common noun	**إسم جنس**
Common signification	الجامع
Communicator	المتحدّث (الكاتب)
Compatibility of discourse with context	**ملائمة مقتضى الحال**
Complaint	**شكوى**
Complete jinas	**الجناس التام**
Complete non relatedness	**كمال الإنقطاع**
Complete relatedness	**كمال الإتصال**
Complex assonance	**السجع المعقد**
Compound simile	**تشبيه مركب**
Conceit	**حسن التحليل**
Conditional (amma)	**(اما) الشرطية**
Conditional particle	**أداة الشرط**
Conditional sentence	**جملة شرطية**

Conditional verb	**فعل الشرط**
Condolence	**تعزية**
Confirmed simile	**تشبيه مؤكد**
Congruent discourse	**كلام متلائم**
Conjoined to	**معطوف على**
Conjunction	**الوصل**
Conjunctive elements	**أدوات الربط**
Connotative meaning	**المعنى الضمنى (غير المعجمى)**
Consolidating of judgement	**تقوية الحكم**
Consonance	**المناسبة أو التلائم**
Construct noun phrase	**مضاف ومضاف إليه**
Context of situation	**المقام (السياق)**
Contextual effects	**دلالات المقام**
Contextual implicatures	**معانى المقام (المعانى السياقية)**
Contextual meaning	**المعنى المقامى**
Continuity and progression	**الحدوث والتجدد**
Conversational implicatures	**التلويح أو التعريض**
Co – ordination	**العطف**
Co – ordination particle	**أداة العطف**
Definiteness	**التعريف**
Definiteness by proper noun	**التعريف بالعلمية**
Demonstrative pronoun	**إسم الإشارة**
Denial interrogative	**الإستفهام الإنكارى**
Denial reporting	**الخبر الإنكارى**
Denier	المنكّر
Denotative meaning	المعني الحقيقي (المُعجمي)
Designation restriction	**قصر تعيين**
Detached pronoun	**ضمير منفصل / ضمير الفصل**
Detailed simile	**تشبيه مفصل**
Dialectical mannerism	**المذهب الكلامى**
Diatribe	**الخطبة اللاذعة**
Diminution	**التقليل / التصغير**
Disjunction	**الفصل**
Dispraise	**الذم**
Distasteful style	**إسلوب مكروه**
Distorted jinas	**الجناس المحرف**
Dual assonance	**السجع المزنوج**
Effective discourse	**لغة بليغة / كلام بليغ**
Effective simile	**تشبيه بليغ**
Effective style	**إسلوب بليغ**

Elegance of discourse	**حسن (جمال) الكلام**
Elegance of introduction	**حسن الإستهلال**
Elegant word order	**حسن النظم**
Elegy	**الرثاء**
Ellipsis	**الحذف**
Elliptical succinctness	**ايجاز الحذف**
Eloquence	**الفصاحة**
Eloquent discourse	**كلام فصيح**
Embellishments	**علم البديع**
Enhanced metaphor	**الأستعارة المرشتحة**
Epanodos	**اللف والنشر (الطى والنشر)**
Epanorthosis	**الإضراب**
Epistrophe	**تكرار النهاية**
Epitrope	**التسليم الخطابى**
Epizeuxis	**التكرار التوكيد (التوكيد اللفظى)**
Eulogy	**الخطبة المادحة**
Euphemism	**التهوين**
Euphony	**رخامة الصوت (إنسياب الكلام)**
Evaluative discourse	**لغة بأدوات توكيد**
Evasive response	**إسلوب الحكيم**
Excempted	**المستسنى**
Excempted from	**المستسنى منه**
Excemption	الإستثناء
Exception particle	أداة الإستثناء
Exception sentence	**جملة إستثنائية**
Exhortatory oratory	**الخطابة الوعظية**
Exordium	**الإستهلال**
Explicatures	**المعانى الواضحة**
Explicit metaphor	**إستعارة تصريحية**
Explicit negation	**النفى الصريح**
Explicit noun	**إسم صريح**
Explicit pronoun	**ضمير ظاهر , ضمير الفصل**
Explicit simile	**تشبيه مظهر**
Explicit speech act	**كلام مصرح**
Extra	**تابع / فضلة**
Fabricated jinas	**الجناس الملفق**
False reporting	**خبر كاذب**
Figurative skills	**الفن البيانى**
Figure of thought	**الصورة البيانية**
Figures of speech	**علم البيان**

Fore grounded predicate	**خبر مقدم**
Foregrounding	**التقديم**
Forms of affirmation	**أشكال التوكيد**
Future relationship	**العلاقة المستقبلية**
Gathering oratory	**الخطابة الحفلية**
Generalization	**التعميم**
Generalization relationship	**علاقة العموم**
Genitive	**المجرور (حالة الجر)**
Genitive nunation	**التنوين بالكسرة**
Government office clerks	**كتاب الدواوين / الكتاب**
Grammatical congruity	**إنتلاف اللفظ نحويا**
Grammatical incongruity	**ضعف التأليف**
Grammatical unacceptability	**اللحن (فى الكناية)**
Grammatical unacceptable	**مرفوض نجويا**
Harangue	**الخطبة الحماسية**
Heavy affirmation (nun)	**نون التوكيد الثقيلة**
Hiddenness	**الخفاء (فى الكناية)**
Highly enphasized discourse	**لغة مليئة بأدوات التوكيد**
Homeoptoton	الترصيع
Hope	الرجاء (الترجي)
Hypallage	**المجاز المرسل**
Hyperbole	**المبالغة (التبليغ , الإغراق , الغلو)**
Ill –formedness	**نظم فاسد , نظم غير بليغ / غير فصيح**
Imagery simile	**تشبيه تمثيلي**
Imaginary simile	**تشبيه وهمى**
Imperative	**الأمر**
Implicatures	**المعانى الخفية**
Implicit	**مقدر / محذوف / مستتر**
Implicit metaphor	**إستعارة مكنبية**
Implicit pronoun	**ضمير مستتر**
Implicit simile	**تشبيه ضمني / تشبيه مضمر**
Impossibility	**الإستحالة / المستحيل**
Inchoative	**المبتدأ**
Incomplete jinas	**الجناس غير التام**
Incongruent discourse	**كلام متنافر**
Incongruity	**تنافر**
Incongruous sounds	**أصوات متنافرة**
Indefiniteness	**التنكير (النكيرة)**
Essay/Composiyion	**الإنشاء**
Initial (lam)	**لام الإبتداء**

Initial reporting	**الخبر الإبتدائ**
Strange terms	**الألفاظ الغربية**
Instrument relationship	**العلاقة الآلية**
Interrogative	**الإستفهام**
Interrogative implying negation	**إستفهام إنكارى**
Intertextuality	**التناص**
Intrinsic attribution	**إسناد حقيقي (غير مجازى)**
Intrinsic restriction	**قصر حقيقى (غير مجازى)**
Intrinsic signification	**معنى حقيقي**
Inversion restriction	**قصر قلب**
Invertion	**رد الصدر على العجز**
Irony	**السخرية**
Jinas	**الجناس (التجنيس)**
Joined sentence	**الجملة المرتبطة**
Least emphasized discourse	**كلام بأدوات توكيد قليلة**
Lexical affirmation	**تأكيد لفظي**
Lexical context	**قرينة لفظية**
Lexical clue	قرينة لفظية
Lexical congruity	إئتلاف الكلمات
Lexical embellishments	**المحسنات اللفظية**
Lexical incongruity	**تنافر الكلمات**
Lexical item	**الكلمة**
Lexical likeness	**كلمات متجانسة (التجانس)**
Lexical meaning	**المعنى المعجمي**
Lexical oddity	**غرابة الكلمة**
Lexical well-formedness	**حسن اللفظ**
Lexically alike words	**كلمات متجانسة**
Light affirmation (nun)	**نون التوكيد الخفيفة**
Likened	**المشبه به**
Likened –to	**المشبه**
Linguistic allegory	**مجاز لغوى**
Linguistic deviation	**الأنحراف**
Linguistic instinct	**السليقة**
Linguistic patterns	**هياكل لغوية**
Linguistic signaling	**الإيماء**
Linguistic structures	**تراكيب لغوية**
Litotes	**الإثبات بالنفى**
Marked word order	**إطار لغوى غير مألوف**
Metabole	**التكرار بعبارات مختلفة**
Metalepsis	**كناية الصفة**

Metaphor	**إستعارة**
Metaphor components	**عناصر (أركان) الإستعارة**
Meter	**الوزن**
Metonymy categories	**أقسام الكناية**
Metonymy of an affinity	**كناية النسبة**
Metonymy of attribute	**كناية الصفة**
Metonymy of a modified	**كناية الموصوف**
Mixed metaphor	**الإستعارة المعيبة**
Moderation	**المساواة**
Mixed of reporting	**أحوال الخبر**
Modification	**الوصف**
Modified	**الموصوف**
Modifier	**الصفة**
Morphological congruity	**إيتلاف صرفى**
Morphological incongruity	**تنافر صرفى**
Morphological *jināS*	جناس الإشتقاق
Morphological system	النظام الصرفي
Multiple antithesis	**المقابلة**
Multiple simile	**تشبيه متعدد**
Naked metaphor	**الأستعارة المجردة**
Natural disposition	**الفطرة**
Naturalness	**الإسترسال / عدم التكلف**
Necessary requirement relationship	**العلاقة الملزومية**
Negated antithesis	**طباق السلب**
Neologism	**الألفاظ المحدثة (المحدث)**
Nominal sentence	**جملة إسمية**
Nominalised noun	**المصدر**
Nominative nunation	**التنوين بالضمة**
Non – allegorical attribution	**إسناد حقيقي (إسناد غير مجازى)**
Non – intrinsic signification	**معنى غير حقيقي (معنى مجازى)**
Non – intrinsic subject	**فاعل غير حقيقي (فاعل مجازى)**
Non – negated antithesis	**طباق الإيجاب**
Non – request informing	**الإنشاء غير الطلبى**
Non – resemblance jinas	**الجناس اللأحق**
Nunation	**التنوين**
Obligation relationship	**العلاقة اللازمية**
Observation	**الإرصاد التسهيم**
Odd lexical item	**كلمة غربية / لفظة غربية**
Odes	**المحلقات**
Open – minded	**خالى الذهن**

Oration	**الخطابة**
Orator	**الخطيب**
Order system	**النظم**
Original sentence	**الجملة الأصلية**
Oxymoron	**الإرداف الخلفى**
Parallelism	**الموازنة (المماثلة)**
Paronomasia	**التورية (الإيهام , التخيير)**
Part to whole relationship	**العلاقة الجزئية**
Partial negation	**سلب العموم**
Passive participle	**إسم المفعول**
Past relationship	**اعتبار ماكان (العلاقة الماضوية)**
Perceptible simile	**تشبيه حسنى**
Periphrasis	**الأسهاب (الحشو)**
Permanency	الثُبوت
Personification	التشخيص
Phonetic congruity	**إنتلاف اللفظ صوتيا**
Phonetic incongruity	**تنافر الحروف (التنافر الصوتى)**
Phonetically close words	**كلمات متقاربة**
Place of articulation	**مخرج الحرف (مكان نطق الحرف)**
Place relationship	**العلاقة المحلية**
Plural of multitude	**جمع الكثرة**
Plural of paucity	**جمع القلة**
Poetic license	**الضرورة الشعرية**
Poetry	**الشعر**
Political oratory	**الخطابة السياسية**
Polyptoton	**جناس الإشتقاق**
Polysemy	**الإشتراك اللفظى**
Polysendetic sentences	**جمل فيها أدوات ربط**
Polysendeton	**الوصل**
Portioning	**التبعيض**
Praise	**المدح**
Predicate	**المسند / الخبر فى النحو**
Predicate status	**أحوال المسند**
Prefix	**سابقة (فى الكلمة)**
Premise	**قضية**
Preposition and its complement	**جار ومجرور**
Prepositional phrase	**جار ومجرور**
Prohibition	**النهى**
Prolixity	**التطويل**
Pronominal	**له علاقة بالضمير (ضميري)**

Pronominalisation	**عودة الضمائر على أسمائها**
Pronoun	**الضمير**
Proper noun	**إسم علم**
Prophet's praise	**المديح النبوى**
Prose	**النثر**
Prosody	**العروض**
Protasis	**فعل الشرط**
Proverbial metaphor	**الإستعارة التمثيلية**
Pun	**التورية (الإيهام , التخيير) / الجناس التام**
Quadrilateral verb	**فعل رباعى**
Quotation	**التضمين (الإستعانة , الإبداع , الرفو , الإقتباس)**
Raising suspense	النشويق
Rationalistic technique	المذهب الكلامي
Real word	**الواقع**
Rebuke	**توبيخ**
Rebut	**يفند**
Rebuttal element	**أداة الإستدراك**
Rebuttal of opponent's argument	**تفنيد حجة الخصم**
Regret	**التنديم / الندم**
Relative pronoun	**الإسم الموصول**
Reporting	**الخبر**
Reporting added value	**لازم الفائدة**
Reporting value	**فائدة الخبر**
Repugnant sounds	**الكراهة فى السمع**
Request informing	**الإنشاء الطلبى**
Request reporting	**الخبر الطلبى**
Resemblance jinas	**الجناس المضارع**
Restrained style	**أسلوب مقيد**
Restricted	**المقصور**
Restricted to	**المقصور عليه**
Restriction	**الحصر , القصر**
Restriction of a modified to a modifier	**قصر موصوف على صفة**
Restriction particle	**أداة قصر أو حصر**
Result relationship	**العلاقة المسببية**
Reverse *jinās*	**جناس القلب (جناس العكس)**
Reverse simile	**تشبيه مقلوب**
Reversed order	**المقلوب**
Reward and punishment	**الوعد والوعيد**
Rhetoric	**البلاغة**
Rhetorical deficiency	**عيب بلاغى**

Rhetorical inimitability	**الإعجاز البلاغى**
Rhetorical question	**الإستفهام البلاغى**
Rhyme	**القافية**
Riddle	**الخبر (فى الكناية)**
Sarcasm	**الإستهزاء**
Skeptical	**متردد**
Scholastic approach	المذهب الكلامي
Scholastics	**المتكلمون**
Semantic affirmation	**تأكيد معنوى**
Semantic ambiguity	**الغموض المعنوى**
Semantic embellishments	**المحسنات المعنوية**
Semantic feature	**العلاقة (الجامع)**
Semantic incongruity	**التنافر المعنوى**
Semantic link	**العلاقة (الجامع)**
Semantic meaning	**المعنى الدلالى**
Semantic well – formedness	**حسن المعنى**
Shift	**الإلتفات**
Simile	**التشبيه**
Simile categories	**أقسام التشبيه**
Simile components	**عناصر (أركان) التشبيه**
Simile element	**أداة التشبيه**
Simile ends	**طرفى التشبيه**
Simile feature	**وجه التشبيه**
Single simile	**تشبيه مفرد**
Sluggish sentence	**جملة ثقيلة (متنافرة)**
Sluggish style	**أسلوب ثقيل**
Solid style	**أسلوب رصين**
Solo restriction	**قصر إفراد**
Specific relationship	**العلاقة الخصوصية**
Specification	**التخصيص**
Specificity	**الإختصاص**
Stagnation period	**فترة الركود**
Stanza	**مقطع شعرى**
State of the addressee	**حالة المخاطب**
State relationship	**العلاقة الحالية**
Strong style	**إسلوب رصين**
Stylistic complexity	**التعقيد الإسلوبي**
Stylistic diversity	**تلوين الخطاب**
Stylistic impurity	**الإبتذال (الغرابة)**
Stylistic incongruity	**التنافر الأسلوبى**

Stylistic oddity	**الغرابة فى الأسلوب**
Stylistic purity	**الجزالة**
Stylistics	**علم الأسلوب**
Subject	المُسند إليه (الفاعل)
Subject status	أحوال المُسند إليه
Sublime style	**أسلوب رفيع**
Substantiation	**إقامة الحجة**
Substituted relationship	**العلاقة المبدلية**
Succinctness	**الايجاز**
Suffix	**لاحقة (فى الكلمة)**
Superfluous particles	**الأحرف الزائدة**
Supplementary restriction	**قصر إضافى**
Surprise particle (idhan)	**(إذا) الفجائية**
Symbolic poetry	**الشعر الرمزى**
Symbolism	**الرمز (فى الكناية)**
Synopsis simile	**تشبيه مجمل**
Syntactic structure	**جملة مفيدة**
Tail – head	**رد العجز على الصدر**
Tanfis	**إستخدام سين الإستقبال (التنفيس)**
Tapinosis	**التحقير**
Taswīf	**إستقدام سوف (التسويف)**
Text processing	**فهم النص**
Text producer	**المتحدث أو الكاتب**
Textual weaving	**الحبك النصى**
Trilateral verb	**فعل ثلاثى**
Truthful reporting	**الخبر الصادق**
Two ends of restriction	**طرفى القصر**
Underlying meaning	**المعنى الباطنى**
Unmarked word order	**إطار لغوى مألوف**
Unnatural style	**أسلوب متكلف**
Unnatural discourse	**لغة متكلف**
Unnaturalness	**التكلف / عدم الإسترسال**
Unrestricted simile	**تشبيه مرسل**
Untruthful reporting	**الخبر الكاذب**
Verb attachments	**متعلقات الفعل**
Verb status	**أحوال متعلقات الفعل**
Verbal sentence	**جملة فعلية**
Verbosity	**الاطناب**
Violation of linguistic norms	**مخالفة القياس**
Vocative	**النداء**

Well – formedness	**حسن الكلام / حسن النظم / نظم بليغ / نظم فصيح**
Whole-to-part relationship	**علاقة الكلية مع الجزئية**
Wish	التمني
Wish particles	أدوات التمني
Word form	شكل الكلمة
Zeugma	العبارة الجامعة